

SEPTEMBER, 1951

SOCIAL ORDER

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SOCIAL ORDER

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... just a few things:

BEGINNING WITH THIS issue of SOCIAL ORDER the Rev. Raymond Bernard, S.J., joins the editorial staff of the magazine. Father Bernard is already well known for his writings in the field of race relations, is one of the founders of the Race Relations Conference at St. Mary's College, St. Marys, Kansas, and founded the monthly news bulletin, *The Interracialist*, published by the Conference. He has also written on rural problems, notably those concerned with migratory farm laborers, and is at work now on an article which will bring his study of migratory workers up to the present.

Before coming to SOCIAL ORDER Father Bernard spent a short period as a member of the staff of *America*. He has written for both these publications before, as well as for the *Interracial Review* and other magazines. A "deep Southerner," he is interested in the new South that is emerging and will write on that topic in the near future. I know that all our readers will be as happy about Father Bernard's arrival with SOCIAL ORDER as are the present members of I.S.O.

ONE OF THE COLOSSAL failures of Communist propaganda in the United States is their attempt to win large-scale Negro following. There can be no question that the overwhelming majority of colored citizens has refused to be taken by Marxist exploitation of the unquestioned injustices done to Negroes by the white American population of this country.

Father Nolan, a permanent staff member of I.S.O., has followed Communist efforts to win Negro followers for many years. His story of the cam-

paign has been told in a book which will be published by the Regnery Company late this month. A portion of the final chapter, reporting steps in the campaign since the outbreak of hostilities in Korea, is printed in this issue of SOCIAL ORDER.

THE SIGNIFICANCE OF stable family life for the well-being of any people was emphatically indicated by Pius XII in a recent statement (*Woman's Duties in Social and Political Life*, 1945, n. 10) when he said: "The whole civilized world, all its branches, peoples, and relations between peoples, even the Church itself—in a word, everything really good in mankind—benefits by the happy results when family life is orderly and flourishing and when the young are accustomed to look up to it, honor it and love it as a holy ideal."

Profoundly aware of this relationship, Father John L. Thomas, another staff-member of I.S.O., has devoted a considerable time to the study of the American Catholic family. In this issue of SOCIAL ORDER he gives the results of an investigation of the families in almost 50 American parishes. His findings concerning the large number of invalid marriages in many parishes are alarming and point, as he says, to a source of serious leakage from the Church. He is continuing his study of both the family and the parish in the United States and will undoubtedly give us future articles on these vital topics.

THE REV. DR. DOMINIC PILLEN, O.F.M., continues the series of articles on the social thought of national hierarchies in various countries. His article in this issue of SOCIAL ORDER is, in a sense, preliminary, since it concerns it-

self with directives from the Netherlands episcopacy concerning organization of the Dutch laity. We hope to have a second article from him on the positive teachings of the Dutch bishops in a later issue. •

FATHER JAMES L. VIZZARD, S.J., who has just returned to the States from the sessions of the first international Catholic rural life conference, wrote his article on the implications of the 1950 census more than a year ago, in June and July, 1950. He was among the first to note the wide disparity between estimates of 1950 population made by population authorities and the actual census findings, and he was among the first to question the reliability of their expectations for the next 50 years. The intervening months, with their continuing high-birth and low-mortality rates, seem to confirm his expectations. The implications of these facts for the size and wealth of our economy in 1970 are evident. •

DURING THE PAST CENTURY many writers have attempted to indicate in their writings the social implications of Christian revelation. Among these would be such outstanding scholars as Troeltsch, Sturzo, Giordani, Mouroux, Guitton and Cronin (to say nothing of the two Pius' and Leo). In a work reviewed in this issue Rev. Henri de Lubac, S.J., covers the same ground from a point of view different from that of those writers just mentioned. Prescind-

ing from such moral precepts as the Commandments, the sermon on the mount, the law of charity, Father de Lubac examines the social implications of the great core truths of the Christian revelation: the Trinity, creation, fall, redemption, the church and its sacramental life. •

IN THE JUNE ISSUE I asked whether readers would prefer citation of a number of articles in Worth Reading or longer summaries of two to four articles that would not ordinarily be available. The opinion expressed in the replies received was so evenly divided that it has been decided, at least for the present, to continue the practice of printing short citations. •

ON THE OUTSIDE BACK cover of this issue of SOCIAL ORDER is an announcement concerning three useful publications. The second of these is a *philosophical* article which appeared originally in the May, 1951, issue of *The Modern Schoolman*. This excellent study is of value in social-reform theory because the example used to show the usefulness of induction as a guide to deductive reasoning is the vocational order. The reprint of Fr. Thomas' article has sold well all summer, and the supply will soon be exhausted. Fr. Brown's manual on the Taft-Hartley act, while old, remains one of the best operational guides available. It is now offered at clearance prices.

F.J.C., S.J.

Father Thomas, who has completed several studies on the American Catholic family, examines 49,791 households in 44 parishes as a check on parish vitality.

FAMILY AND PARISH

Marriages as an Index of Parish Vitality

John L. Thomas, S.J.
Institute of Social Order

SEVERAL YEARS ago a book appeared which has aroused considerable comment. *Revolution in a City Parish*,¹ the English title under which the book appeared in this country, develops the thesis that the modern city parish in France must be looked upon as a missionary area since such large numbers of "parishioners" live their lives within the parish boundaries but outside the sacramental life of the Church.

This concept of the parish as a mission is certainly intriguing. Whether or not it is revolutionary, as the English title suggests, is debatable. Any well-shepherded parish has many aspects of a mission. Indeed, the average busy pastor who finds his own time and that of his assistants constantly expended in convert instructions, family counseling, convalidation of marriages, and so forth, may see little that is truly revolutionary in the thesis. He is more likely to borrow a phrase and characterize his parish as the "permanent revolution."

Like St. John Chrysostom who coined the now famous simile of the stable which had constantly to be cleansed, the zealous pastor looks upon his parish as a missionary island constantly being threatened with inunda-

tion from the surrounding sea of secularism. Even if he would, he cannot confine his efforts to "saving the saved." The members of his flock are constantly becoming involved in "entangling alliances" with the outside world, and he must come to their rescue. Invalid marital unions; religious indifference, fostered by a secular culture; the constant influx of pagan ideas daily remind the city pastor that he is holding a missionary post on the frontiers of the "kingdom."

Parish Basic Unit

In considering the history of Christianity it is customary to use the dichotomy, the Church and the World. The Church, that is, the Church Militant headed by the hierarchy under the guidance of the Holy Spirit, is striving as one vast army in the dual struggle to save their own souls and to win the world to Christ.

This is a true picture, to be sure, but if we would study the actual line of battle, we must look at the parish as the basic unit, the fundamental point of contact between the Church and the individual in the world. As Archbishop Cushing has eloquently phrased it: "The Catholic parish, with its pastor and priests, its altar and confessionals, its pulpit and its schools, its good works, its sinners, its saints—the Catholic parish so constituted is a microcosm, it is the whole church in miniature, and through the parish, Christ does for a limited group what He

¹ Abbe Michonneau, *Revolution in a City Parish*, Westminster, Maryland: The Newman Press, 1949. The original French edition appeared as, *La Paroisse, Communauté Missionnaire*, Paris: Les Editions Cerf, 1946.

founded the universal church to do for the whole world."²

The legal nature of the parish is defined in Canon Law as follows: "The territory of every diocese is to be divided into distinct territorial units; and each unit is to have a special church with a designated people, and a special rector is to be given charge over it as its proper pastor for the necessary cure of souls. . . . Such units are parishes."³ This is a static view of the parish, and, as such, it does not concern us here.

Parish, Living Unit

If the parish is considered in action, that is, under its dynamic aspects, it will be seen as a socio-religious group embracing a series of important relationships: pastor and parishioners, pastor and potential parishioners, parishioners and parishioners, parishioners and non-parishioners. Functioning within the framework of these relationships, the parish, in its dynamic aspect, emerges as a unit of interacting personalities. As such, the parish takes on many of the characteristics of the personalities which compose it. Consequently, it is not very meaningful to speak of parishes *in abstracto*. A rural parish differs from a city parish, city parishes differ according to the socio-economic class of their constituents; ethnic parishes differ from each other and from "mixed" parishes, and finally, parishes relatively isolated in non-Catholic communities will differ from those located in areas predominantly Catholic. These observations are elementary, but they need to be kept in mind if one is to arrive at any profound understanding of the problems confronting the parish in our country.

The above remarks take on added meaning when the following facts about the Catholic population in this country are recalled: 1. Catholics are a minority group. 2. The rapid growth of the Church in this country has been brought about by the influx of huge waves of Catholic immigrants. These immigrants represent diverse ethnic groups. Many of them have had to start their new life at the bottom of the socio-economic scale, struggling against exploitation, the barrier of language and national and religious prejudice. 3. The majority of Catholics dwells in the industrial urban centers or in the surrounding metropolitan areas. Their parishes are city parishes. 4. The Catholic population is not evenly distributed throughout the country. It is estimated that approximately three-fourths are found in the area north of the Ohio River and east of the Mississippi River. With these considerations in mind, let us turn to some of the problems the modern parish must face.

Study Inactive Catholics

It has been pointed out that every parish is, in a sense, a mission. This is true not only because within its territory are found many individuals not of the faith, but also because even among the "faithful" there are many who have abandoned all or almost all religious practices. It is this latter group which is our primary concern in this paper. Common and accepted opinion has it that approximately 20 per cent of the Catholic population do not practice their religion. That is, they do not frequent the sacraments and have cut themselves off from active participation in parish life.

What factors are involved in this breakdown of religious practice among so many? Most students of the problem trace the trouble back to poor home training. As one expert in the problem of leakage from the Church has written: "Improper and unhealthy

² Quoted by John D. Donovan in "The Sociologist Looks at the Parish," *American Catholic Sociological Review*, 2 (June, 1950), 68-69, from *The Boston Morning Globe*, Boston, Mass., December 29, 1947.

³ C. 215, 1-3.

home training in the essentials of a Catholic life, and the resulting bad example to growing children and adolescents are the principal causes of the appalling leakage from the Church."⁴

Marriages Show Vitality

There are few who would dispute this analysis of one of the basic causes of religious indifference. However, on the parish level, the incidence of the problem is most apparent in the marriage statistics. How many mixed marriages? How many invalid marriages? Information on these points offers an important index on the religious vitality of the parish since mixed marriages and invalid marriages appear as both effects and causes of religious indifference.⁵

There is rather complete information on the valid mixed marriage rate in this country. It approximates thirty per cent of all valid marriages involving Catholics. The rate varies a great deal from diocese to diocese and even from parish to parish. Three of the main factors in this variation are: 1. the relative proportion of Catholics in the total population; 2. the socio-economic

class of the Catholic group; 3. the presence of cohesive ethnic groups.

It is not probable that interfaith marriages will decrease in the near future for the following reasons: 1. Interaction between members of different religious persuasions appears to be on the increase. 2. Cohesive ethnic groups are gradually being fused into the dominant culture. 3. Individualism in the choice of marriage mates has achieved the status of a natural right in our culture. 4. The attitude of both Catholic and non-Catholic youth toward mixed unions is quite tolerant. 5. Mixed marriages tend to lead to mixed marriages in the offspring.

Invalid Mixed Marriages

Information on the number of invalid mixed marriages which occur is much less complete. One of our surveys, based on approximately 100,000 families residing in the East and Middle West, reveals that about 40 per cent of all mixed marriages had taken place without the Church's permission and consequently, were invalid. It would be hazardous to venture an estimate for other sections of the country but the

⁴ Thomas F. Coakley, "Leakage in Peter's Barque," *Information*, 63 (April, 1949), 145.

⁵ The basic literature on this question strongly corroborates this position. Cf. Thomas F. Coakley, *Ibid.*; "Some Revelations of a Recent Parish Census," *Ecclesiastical Review*, 81 (March, 1930) 312-314; "New Light on Mixed Marriages," *Ibid.*, (April, 1930) 412-417; "Preventing Invalid Mixed Marriages," *Ibid.*, (June, 1930) 78-79; "Revelation of a Parish Census," *Ibid.*, 90 (May, 1934) 525-531; "Reasons for Leakage from the Barque of Peter, America," 56 (December 12, 1936) 222-23; "Catholic Leakage; a Factual Study," *Catholic World*, 154 (January, 1942) 418-425; "Mixed Marriages, Their Causes, Their Effects, Their Prevention," *Lumen Vitae*, 4 (July-September, 1949) 455-462; Gerald J. Schnepf, *Leakage from a Catholic Parish*, Washington, Catholic University Press, 1940; "Three Mixed-Marriage Questions Answered," *Catholic World*, 156 (November, 1942) 203-207; George A. Kelly, *Catholics and the Practice of the Faith*, Washington: Catholic University of America Press, 1946; Howard M. Bell, *Youth Tells Their Story*, Washington: American Council on Education, 1938; H. Ashley Weeks, "Differential Divorce Rates by Occupation (and Religion)," *Social Forces*, 21 (March, 1943) 335-338; Harry H. Leiffer, "Mixed Marriages and Church Loyalties," *The Christian Century*, (January 19, 1949) 78-80, (January 26, 1949) 106-108; "Interfaith Marriage and Their Effects on the Religious Training of Children," *Lumen Vitae*, 4 (July-September, 1949) 445-447; Judson T. Landis, "Marriages of Mixed and Non-Mixed Religious Faith," *American Sociological Review*, 14 (June, 1949) 335-349; Ray Baber, "A Study of 325 Mixed Marriages," *Ibid.*, 2 (October, 1937) 705-716. The work of Bell, Weeks, Leiffer, Landis, and Baber have limited value since they failed to distinguish between the valid and invalid mixed marriages in their studies.

rate is probably rather high there also.⁶ It is extremely difficult to obtain adequate data on the number of invalid marriages which occur. Civil authorities keep no record of the religious characteristics of those applying for marriage licenses. Besides, these unions are relatively unstable by their very nature. For example, we investigated divorces involving Catholics. It was discovered that in over 60 per cent of the cases, the marriage had been invalid.

However interesting these general statistics on mixed and invalid marriages may be, they do not reveal the situation as it exists in the individual parish. We have indicated some of the factors making for the great variation to be found between dioceses and

between parishes. Whatever generalizations can be made must be posited on the basis of the presence or absence of these factors. For example, it can be stated that the mixed marriage rate for cohesive ethnic groups is relatively low. This is true whether they are studied in the parishes of Texas, Maine or Illinois. Beyond such generalizations it is dangerous to proceed, given the present state of our knowledge. For this reason, it would seem most profitable to present the records of a certain number of parishes which we considered more or less representative of conditions as they actually exist. Our purpose is to reveal some of the problems of the parish as they appear to the social scientist.

TABLE 1.—DATA ON MIXED AND INVALID MARRIAGES IN 18 SELECTED URBAN PARISHES.

TYPE OF PARISH	VALID MARRIAGES		INVALID MARRIAGES		
	Total Valid	Percent Mixed	Total Invalid	Percent of Total	Percent Mixed
Poor Apartment					
I. (1857 families).....	1339	13.2	518	28.0	77.6
II. (1079 families).....	805	8.4	274	25.4	52.8
III. (844 families).....	650	4.8	194	22.9	58.7
IV. (1434 families).....	1080	17.6	354	24.6	71.2
V. (1500 families).....	1024	20.9	476	31.7	70.6
VI. (810 families).....	530	1.4	280	34.7*
Marginal (lower-middle)					
I. (1389 families).....	933	17.5	456	32.8	69.2
II. (2744 families).....	2110	8.6	634	23.1	56.1
III. (1942 families).....	1942	5.6	194	9.9	53.5
IV. (1758 families).....	1502	27.3	256	14.5*
V. (3717 families).....	3323	7.0	394	10.6*
VI. (1665 families).....	1485	35.2	179	10.7*
Better Residential					
I. (1672 families).....	1240	16.2	432	25.8	69.4
II. (1885 families).....	1650	15.2	235	12.5	75.7
III. (1845 families).....	1630	10.7	215	11.6	69.0
IV. (2120 families).....	1801	13.7	319	15.0	64.9
V. (945 families).....	755	21.8	190	20.1*
VI. (937 families).....	839	19.7	98	10.4*

*Data not available.

⁶ For a more complete treatment of these topics, confer: John L. Thomas, S.J., "The Pattern of Marriage Among Catholics,"

in Alphonse H. Clemens, *Marriage Education and Counselling*, Washington, D. C., 1951, 43-60.

A glance at these data in Table 1 reveals, however, how difficult it would be to offer any valid generalizations on mixed and invalid marriages solely on the basis of the socio-economic class of the parishioners. It is true that many parishes in the first group reflect the general social disorganization of poor-apartment areas. The number of invalid marriages is higher than in the other two groups. On the other hand, Parishes II, III and VI in this group contain relatively few valid mixed marriages. The problem facing the pastor in such areas is a difficult one since he is bound to encounter considerable indifference in regard to the demands of the faith.

The parishes in the second group best exemplify the great variety existing between parishes seemingly in the same

category. Disparity is revealed in both mixed marriage and invalidity rates. The percentage differences are statistically significant in most cases, further corroborating the hypothesis which we have developed earlier in the paper; namely, that the parish is a dynamic unit of interacting personalities and consequently it will take on many of the characteristics of the varied personalities which cooperate to establish it.

Column five, which presents the percentage of invalid mixed marriages, is of particular interest. It is to be noted that among the *valid* marriages in these 18 urban parishes the proportion of mixed marriages ranges from a low of 1.4 per cent in one poor-apartment parish to a high of 35.2 per cent in one marginal parish. In the case of *invalid* marriages, the proportion of

TABLE 2.—DATA ON PARISH PROBLEMS IN 26 SELECTED PARISHES IN SMALLER CITIES.

No. of Families	Valid Mxd. Marriages	Invalid Marriages	Divorce or Sep.	Children not Bapt.	Children Bapt. Prot.	No 1st Comm.	No Confirmation	No Easter Duty
1636	211	173	99	171	89	155	201	654
1397	153	263	114	141	122	121	108	290
1319	81	217	84	108	81	103	89	620
1067	157	167	58	63	152	26	53	303
988	172	229	179	192	96	69	78	269
974	171	178	117	128	72	49	114	243
915	220	154	90	39	25	45	60	220
875	182	125	29	187	54	69	68	155
836	191	103	54	72	33	46	43	91
810	127	144	59	114	69	65	38	161
808	164	137	41	99	98	35	21	261
785	137	134	38	102	74	49	81	240
775	171	80	23	46	36	51	51	109
748	182	69	54	57	22	6	26	93
730	187	148	65	157	79	63	108	270
592	115	62	36	42	21	31	32	181
539	104	91	14	60	33	33	24	101
539	142	90	59	66	44	9	24	71
506	55	13	3	3	6	4	7	17
482	59	44	8	14	25	37	32	156
481	113	51	27	18	74	8	65	79
476	66	37	24	23	21	7	37	48
395	86	47	21	78	6	56	44	114
365	86	23	26	34	1	3	17	41
306	42	36	10	23	34	19	6	46
304	59	32	28	24	4	7	10	51

mixed marriages ranges from a low of 52.8 per cent in one poor-apartment parish to a high of 77.6 per cent in another parish of the same group.

The high percentages found here give added significance to the problem of mixed marriages throughout the country. Their presence establishes a missionary area in each parish which is probably more difficult to reach than many foreign missions.

It is sometimes maintained that the problems of parishes located in smaller cities and towns (5,000-25,000 population) are less numerous and easier to handle. Table 2 presents some of the pertinent data on parishes located in such cities. It is readily apparent that here too the pastor has his "missionary field" clearly marked out for him. Mixed marriages with danger to the faith of the Catholic party and the children, invalid unions maintained in open defiance of God's laws, marriage problems together with the counseling of the divorced and separated, children unbaptized or baptized as Protestants,

children not receiving their first Communion, adolescents unconfirmed, adults neglecting to make their Easter duty; these are just a few of the problems arising day after day, month after month, year after year, in every parish.

The parish, as a vital socio-religious community, is constantly undergoing change and transformation whether it be located in the busy urban centers or in the more stable smaller-sized cities. The parish, as a territorial unit is static, but within its boundaries men come and go; men are born, reach maturity and die; men marry, reproduce, and rear children who will in time replace them; and while men live, and love, and labor, they are ever within the protecting limits of a parish. From the baptismal font to the requiem mass is often a long and devious journey. We presented indications of some of the pitfalls that lie along the way. "Revolution in the parish?" Of course, but only if it is a "permanent revolution" will it meet the exigencies of the modern parish immersed in a secular world.

The Basis of Human Equality

Individuals do not become equal to one another merely *between themselves* in any conscious or significant way, but through reference to some commonly accepted measure: whether of size, strength, intelligence, goodness, or of conformity to the ultimate measure of all mankind. . . .

A world concept that can see no ultimate value or significance in anything but pure contingency and complete individual freedom, would seem to be as much a menace to security of intergroup liberties as a totalitarian world concept that denies all liberty to the individual, and looks upon him solely as an expression or instrument of society. It is only when groups are beholden to a common and superior court or juridical structure of mankind, that either equality or security seems to take on an intelligible meaning.

Such an order of moral law, such a juridical structure of human society, finds, in turn, its ultimate justification in the relations of the human race with its Creator.

REV. JOHN LAFARGE, S.J.

A highly informed observer of Communist efforts to win American Negroes studies activities rising from the Korean war and military racial integration.

COMMUNISM *vs.* THE NEGRO

Action Since Korea

William A. Nolan
Institute of Social Order

BEFORE we go on to a consideration of the role of Negroes and communists with regard to the war in Korea, there are two related incidents from 1948 which merit a moment's attention.¹

The first of these occurred in Vienna, Austria, where seven Negro editors had stopped while on an inspection tour of the American Army of Occupation. Through a stratagem which has been fully described by the Negro newspaper men who were present, a Soviet-controlled news agency "arranged" an exclusive conference for the visiting Negroes. The Stalinists had hoped in this interview to embarrass the American Negro newsmen into making damaging anti-American statements about discrimination in this country. Without doubt, the latter had been cleverly put on the spot, since they had not been notified in time to permit them to prepare for trick questions. Nevertheless, their Americanism was so ingrained that they spontaneously turned the interview, which had been designed to embarrass the United States, into an un-

comfortable situation for their Stalinist adversaries. Tass, an official Soviet news agency, could find very little to report about a conference which the Stalinists had hoped to make earth-shaking. Once again, the comrades had underestimated the patriotism of American Negroes, who could have said much to discredit the United States if they had wished to do so. Back in America, the *Daily Worker* applied its usual smear to "the misleaders of the working class."

Failure of Civil Disobedience

But another event which occurred at about the same time in the United States showed very clearly that the patriotism of American Negroes, in spite of all discriminatory practices in this country, was by no means confined to "bourgeois misleaders." In the spring of 1948, A. Philip Randolph and Grant Reynolds tried to organize a civil-disobedience movement among Negro youth, the plan being that Negroes would become conscientious objectors and go to prison rather than serve in a Jim-Crow army. Only two facts about this movement need be noted here: 1. It was not communist; 2. It was not successful. Randolph himself had to withdraw the plan because Negro youth simply would not co-operate. Realism rather than patriotism may have been the deciding factor in their rejection of civil disobedience. But no matter what

¹ We print here a portion of the final chapter of a book to be published by Henry Regnery, Chicago, late in September: William A. Nolan, *Communism vs. the Negro*, \$3.50. It has been necessary to omit the extensive documentation, which is a significant feature of the book, because of space limitations. Ed.

the reasons, the fact is that few Negro youths could see any future in not serving in the armed forces of the United States. The Communists did not condemn Randolph for a plan which might have weakened American military potential, but only for the fact that he had supported the Marshall Plan and could not, therefore, be *really* opposed to Jim-Crow.

"Race War" in Korea

The United Nations' campaign against Red Korea has compelled the American communist party to revive many tactics which it used at the time of the Nazi-Soviet Pact. Very soon after the communist forces in Korea had crossed the 38th parallel, the *Daily Worker* was finding fault with "imperialist-minded misleaders" in the NAACP, one of whom was so rude as to hint that Negroes stood to gain by the war. Employment experts on the *Daily Worker* staff knew otherwise. Indeed, the first real casualty of the war was (according to them) none other than the Negro worker. While some job opportunities might open up around the country, Negroes should remember that such gains would only be temporary. In the end, they would be worse off than before. If communist agitators had the presence of mind to keep carbon copies of their line for the period of the Nazi-Soviet Pact, they could have saved themselves much "original" writing during the summer of 1950.

So far as Negroes were concerned, the party headquarters decided that concentration on "the race angle" of the war might yield the most fruit. Their tactic was to insist, at every possible opportunity, that this was a race war. According to the comrades, Negroes who supported this war effort must be very stupid, since they were only doing the white man's dirty work in Asia. Along with nearly all other Negro publications, *Ebony* magazine strongly rejected the imputation that the United

Nations action in Korea was a problem of race rather than one of communism vs. democracy.

Ebony further embarrassed the American comrades by accusing them of employing the very same tactics which they had violently opposed in 1942. In that year, Japanese propagandists had launched an appeal to the colored minorities of the United States, asking them not to fight against another colored nation. At a time when Hitler's hordes were bleeding Russia white, such "divided talk" about the psychological affinity of the colored nations of the world drove communist leaders to heights of frenzy. In 1950, however, Negro support of the United Nations effort was deemed direst treason to all colonial peoples on the face of the earth. What was worse, there was no need for *any* Negro intervention in Asia. Russia had already liberated millions of people in that part of the world and had, moreover, very definite plans for all the rest.

Progress Along Color Front

The general tone of Negro comment on the Korean war differed markedly from that made in the early years of World War II. In the summer of 1950, no Negro columnist found it necessary to ask "Should the Negro care who wins the war?" The simple fact was that Negroes had very great interest in its outcome. While considerable progress had been made against discrimination in the armed forces prior to the outbreak of hostilities, nevertheless the immediate need for creating a favorable impression on the colored masses of Asia greatly intensified the trend towards full integration. Extensive use of Negro combat troops in Korea was a direct effort on the part of American strategists to give the lie to Soviet propaganda about "the race war." So, also, was President Truman's appointment of Mrs. Edith Sampson to the United States delegation to the

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United Nations. At last the tide against discrimination had not only turned, but was running strong.

On the other hand, much remained to be accomplished. Plans were made to revive Double V (democracy at home as well as abroad), in case die-hard bigots should attempt to obstruct the generally favorable trend. This time, Negroes were hopeful — and watchful.

Shades of Marcus Garvey

In the fall of 1950, the *Daily Worker* columnist, John Pittman, became very much perturbed over a threatened revival of the old "Back to Africa" movement, which Marcus Garvey had made so popular in the days following World War I. Although Pittman doubted that even "a sizable minority of the Negro people" would respond to the call of the Universal African Nationalist Movement, Inc., nevertheless he cautioned all comrades against trying merely to laugh the matter off. What Pittman feared most was not numbers, but an extremely undesirable attitude of mind on the part of some Negroes. Every "Back to Africa" movement is, according to Pittman, "escapist and diversionary." Negroes should know better than to listen to such fantastic appeals. They should realize that their duty is not to run away from the fight, but to stay here in the United States and battle it out with Jim-Crow on his own ground. In other words, they should do their best to "divert" imperialist war into civil war—for the benefit of the most aggressively imperialist power of the twentieth century.

Pittman was particularly annoyed at the "non-class position" of this diversionist movement. Apparently, Negroes must not anticipate the masters of the Soviet Union in the matter of establishing a classless society. Since the peoples of Russia patiently await the distant realization of true Marxist

communism in their own country, why cannot Negroes in the United States forget all about a nebulous Shangri-La south of the equator? Here in America, the party leaders will see to it that they never lack for useful projects.

Guilt By Association

In recent years, many "muddleheaded liberals" have come to accept a strange first principle for judging human conduct. These liberals have permitted directors of communist-front organizations to put a peculiar interpretation on the phrase "guilt by association." Though they would never dream of adopting this communist interpretation as a guide to their private affairs, nevertheless these confused liberals apply it uncritically wherever communist movements are concerned. In other words, they believe that one's associations make a great deal of difference in private life and that "good eggs" seldom improve themselves by associating with bad ones. Yet, somehow, in some mysterious way, association with treasonable Communist activity makes a person virtuous and even patriotic. At the very worst, no guilt can come from such unsavory contact. It is beyond the scope of this book to analyze the circuitous thinking that generates this kind of split mentality.² The significant fact here is that communist leaders do not believe the canard which they themselves have broadcast.

For example, when Charles W. Jones was appointed by the Governor of the State of Michigan to a judgeship in the Detroit criminal courts, communist agitators quickly realized that "too much

² The stock objection of fellow-travellers that "nobody incurs guilt by associating with Republicans or Democrats, why then by associating with Communists?" has been answered by the June 4, 1951 decision of the United States Supreme Court which held that the CPUSA is more than political party and is, in fact, an illegal conspiracy against our government.

progress" was being made along the racial front. No better way to obstruct this progress occurred to them than to associate Jones with themselves. Unfortunately Judge Jones was not the least bit interested in their companionship. He had, moreover, openly repudiated them. But the comrades were not left entirely without resources. Knowing that he had to stand for reelection in the fall of 1950 they began their one-sided association by giving him wholehearted approbation in the *Michigan Worker*. Since this agitation sheet does not enjoy a wide circulation, they handed out thousands of leaflets at the Labor Day parade. On one side, these "throwaways" condemned Yankee "imperialism" in Korea and, on the other, endorsed Judge Jones. If unsolicited association could do the trick, Jones would be as guilty as themselves.

With Federal, state, and municipal antisubversive laws making life very uncomfortable for the comrades, we may expect to see the latter force their association upon groups that work for true social progress. As the comrades go underground, they will do their best to drag others down with them. "Guilt by association" will take forms which the muddleheaded liberal may not yet have dreamed of.

A Glance Backward

Looking back over 32 years of communist propaganda among Negroes, one may safely conclude that it has not been very successful. Prior to Henry Wallace's Progressive-party movement, much less than 1 per cent of the Negro population had given it serious sympathy and co-operation. We do not have complete statistics on the Negro vote for Wallace. As a result, nobody can say whether he received proportionately as much support from them as from white people. Available statistics seem to indicate that he did not. On the other hand, Henry Wallace actually garnered enough votes to make his party the most successful of all

communist ventures among Negroes. Some observers think that the Wallace movement reached its peak of influence with Negroes in late August 1948. After that, its power steadily declined, owing in large measure to systematic exposure of communist underhand tactics in the Progressive party and to such spectacular events as Mrs. Kasenkina's leap for life from the clutches of Soviet tyranny.

In many ways, communist leaders tried harder in 1949 than ever before to win sympathy from Negroes. Their ultimate aims, however, savored so much of revolutionary distinctiveness, especially insofar as defense of the twelve communist leaders was concerned, that their pretended interest in partial demands and immediate issues lost most of its expected appeal. The harder the party leaders tried to involve Negroes in the meshes of their own conspiracy, the more obvious became their deceptions. With the downfall of Ben Davis, communist influence among Negroes had sunk to a very low ebb. By July 1949, an investigator for the Committee on Un-American Activities could declare that there were only 1,400 Negroes in the communist party, or less than one-tenth of one per cent of the total Negro population. At that time, the party was claiming 74,000 members, with non-communist observers conceding as much as 60,000. In the spring of 1950, J. Edgar Hoover gave the United States Senate an estimate of 54,174 for the entire party. In March, 1951, his estimate dropped to 43,217. While the chief of the FBI did not announce a separate figure for Negro Communists in the United States, there is no reason to suppose that their number increased during the years 1949-51. If anything, it fell off—especially after the outbreak of hostilities in Korea.

And a Look Ahead

Granted that communist propaganda has proved to be a miserable failure

SOCIAL ORDER

with most Negroes, what about the future? Prediction of human conduct is, even under the most favorable circumstances, a risky business. On the other hand, there is one criterion which justifies speculation in the matter of the future success or failure of communist propaganda among Negroes. This is the criterion of *adaptability*. If the communist party would entirely adapt itself to the problems of Negro life in the United States, its propaganda might receive serious attention. But that is precisely what the party cannot do. Every one of its activities must be subordinated to the aggressive ambition of a foreign power, whose

interests frequently conflict with those of *American* Negroes.

Mrs. Edith Sampson's reply to a critic of the United States, "I would rather be a Negro in America than a citizen in any other land," upset the editors of the *Daily Worker* very much. But there is nothing that they can do about it, or about the sentiments of the overwhelming majority of Negroes in the United States. So long as conditions continue to improve in this country, albeit far too slowly, and so long as the party continues to put Russia first, communist propaganda among American Negroes will not succeed.



Christian Social Reform

Things look as if the immanent moral *élan* of the great revolution had petered out, and that we shall have a scientific social apparatus in which the triad of Faith, Hope and Charity will be entirely replaced by the triad of Research, Insurance and Management. Whether the apparatus will be a Russian or American model does not concern us in this connection. It is no coincidence that precisely at this moment the Church reclaims all that has diffused into those secular currents; that she is re-assimilating the social elements of the gospel which had been disguised, for instance, in Marxism; that hundreds of young priests adopt the social teaching of the Church and become "radicals;" that the two poles of the gospel, the mystery of the personality and the mystery of the multitude, just begin to fuse again in the consciousness of the people.

KARL STERN

An agricultural economist at Georgetown University and the Department of Agriculture finds the population experts entirely wrong in their 1950 estimates.

OUR GROWING POPULATION

Census Proves Experts Wrong

James Vizzard, S.J.
Georgetown University

"PEOPLE are funny!" might well be something more than the title of a radio program. It could also be the conclusion of those scientific specialists who attempt to chart and forecast the trends of human behavior. The unpredictable antics of the radio participants have brought laughs to millions; the same millions, however, as subjects of various forecasts, have brought only headaches to the experts.

Gallup and Roper, as well as a legion of less scientific prognosticators, can testify to that. Nothing more than loud groans have been heard from them since Truman upset their statistical applecart. That particular debacle made history.

New history, apparently read from the same script, is being made today. It is being spelled out in the 1950 population data now being released by the Census Bureau. The effect of the presidential election of 1948 on political forecasters, is being repeated in the impact of the 1950 Census on population experts. Once again the proof is all too evident that the most laboriously and scientifically prepared forecasts may be betrayed by the one element that cannot be weighed in the statistical scales: the free act of the human will.

The fact is that the Census has uncovered a number of population developments which, while surprising to the layman, are stunning to the professional demographer.

Unexpected Increase

By all odds, the most significant development has been the over-all increase in population. In the Census month of April, 1950, there were 150,500,000 people within the continental United States.¹ That total represents a gain of 19,000,000 over the 1940 Census, the largest 10-year increase on record; more than the total U. S. population in 1840.

Unlike earlier decades when the rate of increase was greater, this 1940-1950 growth owed little to immigration. It came from a combination of two factors: advances in medical science which brought healthier and longer life and the unprecedented flood of new births—32,000,000 in the decade.

Concealed within these aggregate statistics are three other surprising population movements of great importance. The *drift away from farming* is highlighted by the revelation that only four States, all predominantly rural, showed a net 10-year loss: North Dakota, Oklahoma, Arkansas and Mississippi; and this despite increases in the population of their individual cities. At least ten other agricultural States of the Midwest and South showed less than average increases.

¹ Less than three months later (July 1) the Census Bureau had to increase this count by half a million. The total will reach 152,000,000 before the end of the year.

Internal Migration

Surprising also has been the extent of migration into the West and Southwest. California alone, with her more than three and a half million gain, accounted for almost one-fifth of the total U. S. increase. Texas added a million and a quarter, while Washington, Oregon, Nevada, Arizona, Utah and New Mexico all made gains far above average.

The third noteworthy development has been the booming of the *suburbs*. While most big cities showed less increase than expected, their environs mushroomed into spacious residential districts. The nation's twelve largest metropolitan areas accounted for 35 per cent of the 10-year nationwide gain; but of this growth 72 per cent was outside the city limits.

All these statistics add up to a population revolution. In order to appreciate what a shocking surprise it has been to the population experts, one has only to examine their published expectations.

Experts Saw Decline

For more than two decades demographers have held that if anything was clear about United States population trends, it was the imminence of a stabilized or even a decreasing population, and the resulting concentration of numbers in the upper age groups.

This position represents, of course, striking reversal of the old but recurrent Malthusian doctrine of population increase by geometric progression. The specter which Malthus had raised of misery and famine (and which had given grounds for the characterization of economics as "the dismal science") had disappeared in the face of new population phenomena. In recognition of what has been termed the "second population Revolution,"^a demographers offered a new picture of the "law" of

population growth. The graphic presentation of this "law" showed the growth curve as a flattened and somewhat elongated "S." In this view, after a slow start, population expands into rapid increase, but after a time, for reasons not yet thoroughly clear, this growth loses its impetus and the population slacks off at a fairly stable level. New growth in the same general pattern remains a possibility, but only if the underlying determinants of population undergo a significant change.

Based On Trends

This new theory, proposed by Raymond Pearl and Lowell Reed, was based on observation of what actually happened to the populations of Western Europe and the United States.^a For many centuries European peoples had increased only slowly, if at all. But with the advent of the Industrial Revolution country after country burst forth from centuries of population stagnation into an almost explosive expansion. This expansion was observed by Malthus and was the motivating factor for his gloomy predictions of overpopulation, with a consequent undersupply of life's necessities. During the half-century from 1800 to 1850, for instance, the population of Great Britain more than doubled (from 10 to 21 million). During the same period, the United States had jumped from 5 to 23 million, the increase for each decade being in the order of 35 per cent.

This explosive condition continued in the United States during the entire second half of the 19th century and into

^a Confirmation was seen in Pearl's findings in his controlled "population" experiments with fruit flies. Pearl was of the opinion that all growth was fundamentally a biological matter. Thus he states that "human populations grow according to the same law as do the experimental populations of lower organisms, and in turn as do individual plants and animals in body size." (Raymond Pearl, *Biology of Population Growth*, Knopf, New York, 1925, p. 208).

^a Warren S. Thompson, "The Demographic Revolution in the United States," *Annals*, 262 (March, 1949) 62-69.

the first decades of the 20th. But in the latter part of this period, a continued flood of immigration and a favorable age-composition of the population partially masked the fact that, while with each Census numerical increases were reaching new peaks, the rate of increase was rapidly levelling off. Retarded internal growth was reflecting the gradually accelerating decline in birthrates which had begun almost a century earlier. By the 1920's, this development and the sharp decrease in immigration had progressed to the extent that to most experts the beginning of the Pearl-Reed stabilization period seemed scarcely more than a generation away.

Revised Estimates Downward

By 1930, however, birthrates had dropped so alarmingly that the demographers visualized a stage beyond stabilization, a period of declining population. One of the leaders in population research, P. K. Whelpton,⁴ of the Scripps Foundation for Research in Population Problems, (who in 1928 had set his forecast⁵ for 1950 at 150,870,000—remarkably accurate, as the event has

proved), rejected his own forecasts and scaled down his expectations. Following his own and Warren Thompson's conclusions, in 1934 the National Resources Board settled on the judgment that:

Looking forward to the next 25 years there are only two factors . . . that can be foreseen with reasonable certainty—the gradual approach to a stationary and probably later to a declining population in the nation as a whole . . . and the change in age composition of the people.⁶

An even darker outlook was foreseen by Dr. O. E. Baker of the Bureau of Agricultural Economics. In one of the leading papers read at the 1935 National Catholic Rural Life Conference, Dr. Baker pointed out that:

Practically all students of population trends are of the opinion that the birthrate . . . in the United States has not reached bottom, but will continue to decline.⁷

Gloomy Future

The economic and social consequences of such a population decline were traced by Dr. Baker in depressing terms:

Looking farther into the future, I am inclined to the view that declining population will tend to induce unemployment. Vacant houses, vacant storerooms, idle factories, abandoned farms will tend to lower rents and interest returns and thereby temporarily lower the cost of living, but the lessened return to capital is likely to depress gradually the spirit of enterprise, and may well lead to increasing dependence upon government. The decreasing number of children probably will diminish the incentive for saving . . . The greatly increased proportion of old people may have, likewise, a depressing effect.

More serious from the national standpoint . . . will be the great difficulty of stopping the downward trend. The insufficient number of children in one gen-

⁴ "American demographers have long depended upon Warren S. Thompson and P. K. Whelpton for estimates of the future population of the United States." (*Population Index*, Vol. 14, No. 3, July, 1948, "The Population Forecasts of the Scripps Foundation," p. 188).

⁵ The terms "forecast," "projection," and "estimate" are frequently used interchangeably. But for the sake of clarity we follow throughout this paper the practice of Jos. S. Davis: "Except as included in titles and quotations, our term 'estimates' refers to approximations of what has already happened, e.g., the population on July 1, 1949, as estimated after that date; our term 'projections' refers to calculations, on various assumptions, of what may happen in the future; and our term 'forecasts' refers to selected projections which the selector considered most likely to be realized in the future." (*The Population Upsurge in the United States*, Jos. S. Davis, War-Peace Pamphlets, No. 12, Food Research Institute, Stanford University, 1949, p. 16).

⁶ National Resources Board, *Part II, Report of the Land Planning Committee* (Washington, U. S. Govt. Printing Office, 1934) p. 116.

⁷ *Catholic Rural Life Objectives: First Series* (National Catholic Rural Life Conference, St. Paul, Minn., 1935) p. 7.

eration to maintain population stationary will result in a smaller number of mothers, who will, unless the birthrate rises rapidly, give birth to a still smaller number of daughters. Thus a downward spiral in population is engendered. The probability is that once a decline in population sets in, it will be persistent and progressive.⁸

Possible Rapid Decline

With this alarming possibility in mind, Louis I. Dublin reversed the Malthusian doctrine with his laconic statement that "If population can increase in a geometric ratio, it can also decrease in the same ratio."⁹

Nor was the picture painted by Dr. Baker in 1936 any brighter. Addressing the same Conference, he presented the problem as one of "survival, not only of our people, but also of our civilization."¹⁰

In 1938, a detailed study of population was published by the National Resources Committee under the significant title, "The Problems of a Changing Population."¹¹ The implication of the title was signified at once, in the first sentence of the text:

It is apparent that great changes are taking place in the population of the United States: transition from an era of rapid growth to a period of stationary or decreasing numbers . . .¹²

Peak 154 Million

The forecasts of future population incorporated in this study were those of Thompson and Whelpton. In their method of procedure, various hypotheses as to mortality and fertility, rating each as low, medium, or high, were combined to give a wide coverage of

possibilities. The *most favorable* combination of factors (low mortality and high fertility) gave a projection of 143,898,000 for 1950, and envisioned the maximum peak of population at 174,330,000 in 1980. The lowest projection, grouping high mortality with low fertility, set the peak at 138,000,000 in 1955, with a 10,000,000 decrease in the following quarter century. However, both these projections were considered unrealistic, and the Committee's position was recorded:

In the judgment of this Committee, the analysis of regional trends in birth rates leads to the conclusion that in some parts of the country where birth rates are still high there will be further decline during the next few decades. Furthermore, it seems *extremely unlikely* that this decline will be offset by increases of such magnitude, in areas where birth rates are low, as to cause fertility rates for the Nation as a whole to remain constant.¹³

The forecasts made under these "realistic" assumptions were, for "low" fertility, 137 million in 1950 and a peak of 139,457,000 in 1960; while with "medium" fertility after reaching 140,561,000 in 1950, the peak would come in the 1980's with slightly over 153 million.¹⁴

The complete unreality of these forecasts is obvious in the light of the 1950 Census findings. But to be fair to those responsible for the above forecasts, one should record their warning:

Caution in the use of estimates of future population has been emphasized throughout this report, while at the same time there has been an insistence on the importance of such estimates. Estimates of future population trends . . . are particularly hazardous. The use of refined mathematical procedures sometimes tends to obscure the hypothetical character of such extrapolations. . . . All population estimates are dependent on arbitrary hypotheses, expressed or implied.¹⁵

Still the authors should have taken their own warnings more seriously. It is true that they insist on precautions

⁸ *Ibid.*, p. 11.

⁹ Quoted in *Land Economics*, Richard T. Ely and George S. Wehrwein, Macmillan, 1940, p. 12.

¹⁰ *Catholic Rural Life Objectives: Second Series*, National Catholic Rural Life Conference, 1936, p. 63.

¹¹ *Problems of a Changing Population: Report of the Committee on Population Problems to the National Resources Committee*, Washington, 1938.

¹² *Ibid.*, p. 6.

¹³ *Ibid.*, p. 24; italics added.

¹⁴ *Ibid.*, p. 24, Table 2.

¹⁵ *Ibid.*, pp. 253-254.

in using their projections. But throughout the study they also indicate their own firm acceptance of specific hypotheses and the forecasts based on these assumptions. In innumerable ways, implicitly and explicitly, they manifest the certain expectation of their "medium" or "low" assumptions. If they, the outstanding representatives of a supposedly exacting science,¹⁸ did not fear to commit themselves to a particular narrow range of possibilities, what more could they expect from those of less experience in this specialized field of knowledge?

40 Per Cent Error

Moreover, they accompanied their warnings with the assurance that, at worst, they could not be far off, at least in the short run:

Estimates of the total population of the United States in the near future that have a fair degree of reliability can be made without taking hypothetical changes in economic conditions into account, because changes in birth and death rates follow long-time trends in social organization and personal habits.¹⁹

But they stand charged of no *small* degree of error. Starting from the given population of 1935—127,354,000—the forecasts of increase to 1950 are in error *over 40 per cent* for the "medium," and *over 50 per cent* for the "low" assumption. As Peter Drucker has commented:

Compared to the total debacle of the population expert, the famous flop of the public-opinion pollsters two years ago looks like a very minor mishap indeed. In

predicting Dewey's election, Doctor Gallup was, after all, only 5 per cent off.²⁰

How far the 1938 predictions may be in error as to the timing and total of the envisioned "population peak," will be taken up later in this paper.

Subsequent publications of this same source make it evident that the assumptions here adopted took on the stature almost of first principles. In 1943, another report appeared—an ambitious work, *Estimates of the Future Population of the United States, 1940-2000*.²¹ The authors apparently had found nothing in the meantime to call for revision of their assumptions. For both the short and the long run their projections are substantially the same as those made in 1938. Thus, their forecasts for 1945 ranged from 137,318,000 (assuming low fertility, high mortality, no immigration) to 137,738,000 with high fertility, low mortality, no immigration.

Late Recognition

Nevertheless events were beginning to force revisions. Still another report was issued by Whelpton, in 1947, this time under the official aegis of the Census Bureau.²² Explaining that this new report was a revision of the 1943 study, the author confessed:

In spite of the excess mortality of 200,000 up to April 1, 1945, resulting from the war, the population on the latter date was approximately 139,254,000 . . . , or about 1,516,000 above the *highest* forecast.²³

An explanation was offered for the error:

Events *peculiar to the war years* have caused the population to change in size

¹⁸ "These various series of projections, the most comprehensive available for any nation of the world, have done much to achieve for population projections the status of an accepted instrument of governmental planning. . . . The development of the projection reflects the rapid advance of demographic techniques and of the census and vital statistics data." *Population Index*, op. cit., p. 188.

¹⁹ *Ibid.*, p. 254.

²⁰ Peter F. Drucker, "Are We Having Too Many Babies?" *Saturday Evening Post*, May 6, 1950, p. 41.

²¹ National Resources Planning Board, prepared by Warren S. Thompson and P. K. Whelpton, Washington, 1943.

²² *Forecasts of the Population of the United States, 1945-1975*, U. S. Dept. of Commerce, Bureau of the Census, Washington, 1947.

²³ *Ibid.*, p. 1; emphasis added.

and composition in a somewhat different way than had been anticipated when the preceding estimates were prepared.²²

The implication of the phrase "peculiar to the war years" was clearly indicated to be that the upsetting factors were merely passing phenomena of insufficient weight to shake underlying assumptions. Indeed, the author stated that:

If the events of 1940-1945 had indicated that there were serious discrepancies in the assumptions regarding future fertility and mortality trends, a revision of the forecasts would have been even more urgent. For reasons discussed . . . , however, only relatively unimportant changes in these assumptions seemed advisable.²³

In fact, one of the most "peculiar" events of the war years was the unprecedented "baby boom." As Joseph S. Davis has pointed out,²⁴ all other war decades in American history (with the single exception of 1840-1850, which included the brief Mexican war of 1846-1847) have shown a *lower* rate of population increase than the preceding one. In this case the increase attained noteworthy proportions *during* the war years as well as after.

Unprecedented Rise

This phenomenon was indeed "peculiar" in view of the previous assumptions of the demographers as to the effects of war on population. With few dissenting voices the opinion of scholars declared that "war will undoubtedly accelerate the decline in the rate of population growth."²⁵ Thompson had expressed the same conviction in his 1944 book, *Plenty of People*, in which he devoted a chapter to "War and Population Growth." There he stated un-

equivocally that "even under the most favorable conditions . . . war does have a very depressing effect on population growth."²⁶

When the effect of the war years on U. S. population proved to be anything but depressing, it should have been an indication to the demographers that the times were "out of joint;" that their assumptions and statistical deductions were being "betrayed" by millions of free acts of the human will.

Still doggedly pursuing the assumptions adopted in the 30's, Whelpton took care of the unexpected 1943-1947 "surplus" by jacking up the expectations by that amount and by pushing the population peak somewhat higher and later (up to 164,585,000 in 1990).

Oddly enough, the author found it necessary to add a footnote to the table of forecasts, stating that data obtained too late for inclusion in the table indicated that the estimates for 1946 and 1947 were too low, by 389,000 and 1,714,000, respectively. The necessity of this correction, however, did not prevent the reassertion of the conviction that a notable decline was in the offing:

A sharp decrease is expected in the next year or two. . . . The outlook after 1950 is for a continuation of the long-time decline in population growth, both in absolute numbers and rate. Moreover, there is a strong possibility that within a few decades the population will reach its maximum size and will begin to decrease unless heavy immigration is resumed. . . . It is to be noted that the prospect of an eventual cessation of population growth in the United States is *inherent* in the present age structure of the population.²⁷

And so, with confidence apparently unshaken, the population for July 1, 1950, (just three years ahead) was forecast at 145,460,000—low by more than five and a half million. Here again, starting from the given population base (1945: 139,621,000), the forecast

²² *Ibid.*, p. 1; emphasis added.

²³ *Ibid.*

²⁴ Jos. S. Davis, "Fifty Million More Americans," *Foreign Affairs*, 28, (April, 1950) 416.

²⁵ Philip Hauser (*American Journal of Sociology*, November, 1942), quoted by Joseph S. Davis, *The Population Upsurge in the United States*, p. 55.

²⁶ *Ibid.*, p. 56.

²⁷ P. K. Whelpton, *op. cit.*, pp. 39-40; emphasis added.

missed the mark by nearly 50 per cent.

This average of error persisted through a report issued as late as February, 1949. Though forced again by current data to lift the count for 1948 and 1949, and looking ahead now for only *one year*, the new short-term revision of the 1950 forecast again badly undershot the mark, by some two million.

To the average man it is puzzling, to say the least, that in the face of such consistent miscalculation no thorough re-examination was made of the assumptions on which the forecasts were based. Instead, there has seemed to be a blind, almost desperate adherence to positions which facts had long since proved untenable.

Even a casual survey of the leading economic writings, for instance, shows how widely and deeply the population expectations of the demographers for the last two or three decades have entered as basic data into economic thinking and long-range social policy. Ex-

ploring this fact is beyond the scope of this present article. But this much may be said here: Such a study leads to the imperative conclusion that, while possibilities and even probabilities of population behavior may be worked out, to place too much confidence in any one possibility, or to eliminate other possibilities from consideration simply because they do not conform to past or present patterns, may lead—as it did in this case—to embarrassing and even disastrous errors.

If the demographers have failed so resoundingly in their short-run forecasts, what is to be said of their long-term expectations? Here also, without doubt, they have floundered badly. With the facts now in hand one can assert with confidence that any talk of a population "peak" in this century simply refuses to face reality. Indeed, there is little reason now to expect such a peak *at any time*, as if there were some kind of "law" setting an upper limit on population growth.

Industry's Unfinished Business

It is easy to understand the reluctance of management, constantly busied with a myriad of practical problems, to face racial nondiscrimination, beset as the question is with practical and emotional difficulties. We in management have made and continue to make two mistakes: on the one hand we fail to recognize the existence of an important social problem which should not be left to others to solve, but in which we should all take part. On the other hand we again fail to accept and move with an important social and economic trend. This results, among other things, in the loss of an opportunity to win public good will and approval of our business institutions and our economic system.

FOWLER MCCORMICK

The Netherlands hierarchy adapts traditional Catholic social thought to the unique conditions of their particular culture and fatherland.

SOCIAL ATTITUDES OF THE DUTCH HIERARCHY

Problems in Social Adaptation

Rev. Dr. Dominic Pillen, O.F.M.
Utrecht, Netherlands

FROM THE VERY beginning the Dutch episcopacy has been convinced that the solution of the social problem—which supposes a social reform of the spirit and demands a reconstruction of socio-economic institutions—is, in the first place, the task of the laity.

If this is to be accomplished according to Catholic spirit and principles it is necessary, in a country with a mixed religious population like the Netherlands, to unite the Catholic laity in strong Catholic organizations. Only in this way can Catholic principles be spread and work carried on toward social reform.

For much the same reason over-all Catholic social organization was considered necessary to safeguard the Catholic laity from the deChristianizing influence which comes from communist and socialist organizations.

The organizations have proven themselves useful as instruments for disseminating the social teachings of the Church among the masses of the people and for achieving, as far as possible, reform in the socio-economic life of the country.

Before examining the social doctrine of the Dutch episcopacy as it was presented in their 1949 Lenten pastoral, it is necessary to make a few further remarks about the bishops' attitude toward the social organizations.

1. The Episcopacy and Catholic Social Organizations

When, in the 'eighties of the last century, the movement toward social organization began to assume a definite shape, the principle that there should be Catholic social organizations for the working classes was accepted and carried out in the Netherlands, under the leadership of the episcopacy.

This policy was confirmed in *Rerum Novarum*, so that after 1891 the foundation of a Catholic labor organization was taken in hand even more energetically.

Mgr. Snickers, archbishop of Utrecht, has outlined clear rules for this purpose under the inspiration of Mgr. Dr. Schaepman, the founder of the Catholic State party. Since the movement toward organization manifested itself first among the laboring classes, it is evident that the episcopal directives were first intended for this type of organization.

It is not necessary to review the long struggle required to build the excellent system of organizations that today binds Dutch Catholics together. We will only say that the bishops have constantly manifested their interest in this development and have frequently spoken on the subject. For the sake of clarity it must be emphasized that

they have considered neither the neutral (socialist and communist) organizations nor the so-called Christian groups, in which Catholics and Protestants would be organized together, as suitable substitutes for a fully developed Catholic system of organizations.

Bishops State Position

On July 7, 1906, the following statement was published by the Netherlands episcopacy:

There have been several recent statements, both in the Catholic press and in pamphlets, proposing that it would be better for the Netherlands if the labor movement were to be Christian, rather than exclusively Catholic, and suggesting that the existing Catholic unions be changed into Christian unions. It has been found that such unions have been already established among some Catholics of the country.

The bishops of the Netherlands have considered it their duty to intervene against this tendency—and they do hereby intervene—with the declaration that it is their serious and emphatic wish to unite their subjects and to keep them united in Catholic organizations. Only in this way can justice be done to Catholic principles. And cooperation with other organizations toward desirable objectives, insofar as Catholic principles will allow this, will not be hindered.

This was followed in June, 1909, by the following statement:

It is and remains the serious wish of the eminent bishops that their subjects should unite and remain united in Catholic organizations. It stands to reason that there should not only be Catholic unions, but that these should do full justice to Catholic social principles. Whatever the direct, main purpose of these unions may be, the first and foremost end, both of the unions and of the individuals who comprise them, is the service of God.

We have quoted two statements made by the bishops at the beginning of this century. They have returned to this point repeatedly, most recently in the Lenten Pastoral of 1949, in which they said: "... more emphatically than ever we appeal to all Catholics to join their [i.e., Catholic] class and trade organizations."

The result of this emphasis has been

that, under the leadership of the bishops, Catholic trade organizations and, though to a lesser extent, other class organizations have been growing up throughout the entire Catholic life of the nation.

Fully Developed Groups

Beginning with the working classes, Catholic class organizations have eventually spread to the circles of Catholic employers, the middle classes and the farmers. We now have in the Netherlands: 1. the Dutch Catholic Labor Movement, which is the center of five diocesan laboring - class organizations and the Dutch Catholic trade-union movement; 2. the Dutch Catholic Middle-Class Union, which is the center for the various social organizations for the middle classes and their trade organizations; 3. the Dutch Catholic Farmers' Union, which is the center for diocesan rural groups, and 4. the General Catholic Employers' Association, which is the federal union of the five diocesan employer organizations.

The following data on the trade-union groups in Holland will give some idea of the position held by Catholics. The N.V.V. (the socialist union federation) has about 400,000 members, the N.K.V. (the Catholic federation) has about 325,000, the C.N.V., (the Protestant federation), about 200,000 and the E.V.C., (the communist group), about 150,000. The last figure, however, is an estimate and there can be no certainty about its accuracy.

Catholic organizations of employers, farmers and the middle classes can likewise be favorably compared with similar non-Catholic organizations, with the result that, owing to the steadfastness of the Dutch episcopacy, large, vigorous Catholic social organizations have developed for cooperative activity on national, regional, diocesan and local levels.

Proscribed Marxist Groups

In addition to the positive encour-

agement given by the episcopacy to Catholic social organizations, some strong prohibitions have also been issued with respect to individual groups. After the first World War, for instance, membership in socialist and communist social organizations was expressly prohibited. This injunction was repeated in the mandate against liberalism, socialism and communism of 1933.

After explaining the character of groups that were founded on the principles of tendencies hostile to Catholic belief, the bishops said:

We therefore consider it our bounden duty to take strong measures against membership in socialist and communist groups, and we declare that the sacraments will be refused and, if they do not repent, Catholic burial also, to those Catholics who

- a. openly adhere to socialism or communism, the principles of which are incompatible with and hostile to Catholic doctrine where religion and morality are concerned. This prohibition extends for the same reason to those Catholics who openly adhere to "liberalist" principles in the field of religion or morality;
- b. are members of a socialist or communist organization, or who actively support such organizations;
- c. although not members of either party, regularly read communist or socialist writings or attend their meetings, since they are placing themselves in a proximate occasion of losing their faith.

This prohibition was continued in force after the recent war. Consequently, although Dutch Catholics have never formally been ordered to become members of a Catholic social organization, membership in communist and socialist organizations has been forbidden.

Spread Catholic Thought

The Catholic organizations, notably the trade-union movement, have been excellent organs for the dissemination of papal social doctrine. In this way they served not only as *bona fide* social organizations, with the same functions as trade unions in other countries, but they guarded their membership

from subversive propaganda that emanated from Marxist groups. Equally important, they were able to inject into the public life of the nation a clear and forceful presentation of Catholic ideas about social reform.

The reaction of the Netherlands episcopacy during the war years is not surprising.

On July 25, 1941, the High Commissioner of the Reich in the Netherlands dismissed all the leaders of the Catholic trade-union movement and replaced them with a National-Socialist commissary.

The immediate protest of the Dutch episcopacy indicates how highly they regarded the union federation. I shall quote part of the text of their statement:

We have long been silent, at least in public, about the many injustices that have been done us as Catholics during the past few months.

It was forbidden us, as well as our co-religionists, to organize public collections of money for the support of our charitable and cultural organizations, with the result that their activities and very existence are in jeopardy.

Our Catholic radio broadcasting corporation, for which we have sacrificed so much, has been taken from us.

Our Catholic daily press¹ has either been suppressed or so restricted that it can hardly be called Catholic.

The religious staffs of our Catholic schools, the nuns and brothers to whom parents wish to send their children, have been reduced in salaries by forty per cent, which is a serious blow that makes it almost impossible for them to pay their debts.

Many priests and other religious have not been permitted to continue as heads of schools, merely for religious reasons and not because of any lack of qualifications.

Youth organizations, such as the scouts, the Youth Guard and the Crusade, have been summarily dissolved.

But the latest action is one about which we can no longer remain silent without betraying our pastoral responsibilities. *Non possumus non loqui!*

The occupation authorities have ordered

¹ There was at the time—and there is today—a total of 38 daily newspapers serving approximately 3.5 million Catholics in the country.

that the leaders of the Catholic labor association must refrain from all activity and that a commissary will be appointed with full authority. Since the new leadership will be members of the National-Socialist movement, this is tantamount to the destruction of the labor organization and its affiliated groups, especially as regards its religio-moral functions.

For you all know, dear brethren, that we have repeatedly warned you of the dangers of national socialism.

On Sunday, January 26 [1941] a proclamation was read from all pulpits, warning that the Sacraments would be denied to any Catholics who are known to support the movement of national socialism in any notable degree, "because this movement not only threatens to interfere with the Church in the free exercise of her task in essential points, but also seriously endangered the Christian concept of life." It is obvious that a Catholic organization cannot submit itself to the leadership of men whose mental attitude is in flat contradiction to the Catholic concept of life and who strive to propagate their ideas throughout the organizations they direct. Such an organization would no longer be Catholic.

But that is not all.

As a matter of fact the Catholic workers' movement has actually been put at the service of the national socialist movement; it has actually become one of their organizations.

Therefore Catholics may no longer be members of it!

We cannot tell you, dear brethren, how deeply we deplore the fall of our Catholic trade-union movement. It has been especially dear to us because with its membership of almost 200,000, it has included a large part of our good and faithful Catholic nation, because, for half a century, our most eminent men, both priests and laymen, beginning with Schaepman and Ariëns, have given the best of their ability to it, and because the Catholic Workers' Association has done such great good in the social and religious field.

We openly and vehemently protest against the injustice that has been done to tens of thousands of workers by robbing them of their social institutions. We protest against the unprecedented moral constraint brought upon them to force acceptance of a concept of life that is incompatible with their religious beliefs. God allows this. We must accept His inscrutable ordinances. But we know that God will strengthen us with His grace. . . .

We know our men, and we are sure of the way they will act. Yet we wish public-

ly to express our joy that all leaders have stood firm so courageously and have refused to cooperate.

We are convinced, too, that the membership will follow their leaders. We are proud of these men who have manifested the best qualities which have made our nation great, even in the most difficult circumstances: strength, firmness of character, fidelity to honor and conscience.

They will probably suffer privations, but we are convinced that our Catholics will not forsake their brethren in distress.

Beloved members of the Catholic Workers' Association, beloved Christians: we have told you all this with bleeding hearts. We realize what sacrifices you are required to make. But the salvation of your immortal souls is at stake. It would have been much easier for us to be silent, but we cannot leave you in uncertainty about the issue.

Let us pray and beseech God that He give us strength to persevere, in spite of all sacrifices that may be demanded of us.

We have nothing to add to this. The fate of the trade unions was the fate, in different ways, of the other social organizations. But immediately after the Occupation the Catholic social organizations sprang up throughout the country stronger and more powerful than ever before.

2. Social Teachings of the Bishops

It is thus clear that from the very beginning the Dutch hierarchy has striven to make all social organizations for Catholics truly Catholic organizations.

Now it is important to give some attention to the lines of action which the hierarchy has recommended in the course of the years for the development and activity of Catholic groups. This is of importance because most of the instructions have been reviewed and renewed in the post-war years.

One significant point is the means whereby the leadership of ecclesiastical authority is guaranteed with respect to Catholic organizations. In the Netherlands this is assured through the institution of clerical advisers, a typically Dutch development.

The clerical adviser is not the president, nor does he have authority to di-

rect the organization. He is the representative of the ecclesiastical authority in social organizations and, as such, is the guardian of the Church's interests. He is not a leader commissioned by the Church, but a guide and counselor.

He has the responsibility, in conjunction with the organization's leadership, for matters of principle, as well as for the apostolic work of the organization and the religious and moral development of its membership.

Role of Chaplain

When Catholic social organizations were in the process of development in the Netherlands, the question of the priest and of his position in these movements was submitted to Mgr. Snickers. It was suggested to him that he undertake to secure clerical presidents for all Catholic lay organizations, after the model of Germany. But the Archbishop did not approve of that technique. He believed that in time the people would dislike clerical leadership. Regulation of their organizations, he believed, should be in their hands.

However, since it was inevitable that religious and moral questions would occasionally rise that would be beyond the competence of the laity and since the position of the chaplain was intended to safeguard faith and morals, a statement had to be made. In 1909 the Dutch ecclesiastical authorities gave an authentic description of the clerical adviser's function. He is to see that no decisions are taken which would be in conflict with faith or morals. It is his duty also to take care of the moral and religious interests of the societies and their members.

This arrangement, which confines the activity of the adviser to responsibilities compatible with his priestly character, has worked very satisfactorily in Holland. And, since all social organizations have such advisers at all levels, national, regional, diocesan and local, the steady influence of the

Church and more particularly its social doctrine can be impressed upon all members without interfering with their freedom of action or the lay character of their organizations.

At a meeting of these clerical advisers on August 11, 1947, Cardinal de Jong elaborated upon the statement of 1909. He said, in part:

Catholics must regulate their actions in conformity with the teaching and authority of the Church. Hence Church authorities have appointed clerical advisers as their representatives with those organizations through which they act. The title does not imply that his task is merely negative. . . . It is his responsibility to point out current erroneous ideas which affect the life or the organizations of the workers. We think, for instance, of the a-religious humanistic trends and the anti-religious communist doctrines. Our workers must be able to resist these defensively and offensively. This demands fundamental development and training.

To enable organizations and their members to choose a right course of action, alertness is essential. And to enable our workers to develop into personalities of Catholic thinking and Catholic action, who do not separate doctrine from life, instruction in religious-moral questions is indispensable.

3. The Episcopacy and Political Activity

The most important instructions given by the Dutch hierarchy on this question date from February 5, 1918:

The archbishops and bishops of the Netherlands herewith inform all Catholic social organizations that, in conformity with the frequently expressed wish of the Holy Father, it is their serious and emphatic wish that the social organizations will, in general, keep purely political actions outside their social activity. In particular they shall see that there shall never be discussions about candidates to be nominated to any of the representative bodies of our government. Nor shall the nomination of candidates or their election be influenced in even the most remote manner.

They further prohibited undue interaction between the Catholic social and political organizations, by which, for instance, a member of some social group would use his membership as a

lever to win votes for his candidacy. In general, direct dealings with politics were prohibited to social organizations and their members, as such.

The reason for this rigid separation of social and political action was two-fold. The hierarchy feared that joint action would soon cause social groups to lose sight of their proper function, which was the reform of society, and that there was likelihood that the state would gradually come to be looked upon as the sole effective agent of social reform.

4. The Episcopacy and Class Organizations

The distinction between trade and class organizations is again a typically Dutch institution. Trade organizations are those which concern themselves with an individual's *métier*, his mode of gaining a livelihood, and are similar to the trade unions and business organizations of other countries. The class organizations, on the other hand, unite all who belong to the same class level: workers (whatever be their craft or trade), middle-class and employers.

At one time, around the outbreak of World War I, there was serious controversy in the country about the respective functions of these two types of organization. The controversy was most serious at the level of the workers, and disagreement was sharp.

Late in 1916 it became necessary for the hierarchy to intervene for the sake of efficiency and peace. Their solution to the controversy has continued to outline the functions of the two groups down to the present day.

They determined

1. that the trade organizations have as their task the care of all matters which are involved in specific trades. It is their duty to provide workers, to

secure good working conditions and hours, to protect the income and livelihood of the workers. This is much the same area of activity encompassed by traditional collective bargaining of American trade unions.

In addition the trade unions care for the religious, moral and physical interests of workers, insofar as actual work is concerned. To this end, it might be mentioned paranthetically, the Dutch Catholic trade-union movement maintains an educational institution for young trade unionists at Doorn, a cultural institute, called, "Drakenburgh," near Baarn, a tuberculosis sanatorium, "Berg en Bosch," in the vicinity of Bilthoven and a cooperative with headquarters in Utrecht.

2. the class organizations undertake to integrate the life of their members in accordance with religious principles. For the working class, by way of example, this organization promotes better religious and moral life, a richer participation in the culture of his class and country, development of social consciousness and general education above and beyond the scope of ordinary educational institutions.

They also care for his material and physical well being by guidance in consumer purchasing, in the proper use of holidays, recreation, entertainment, health services and other social services.

Not only was the conflict between the two types of organizations resolved by the action of the hierarchy, but since 1925 the two groups have worked in the closest possible harmony. In fact, since the close of the second World War it can practically be said that the two have been merged into a single federation (at least for the workers) so that membership in a trade union automatically makes one a member of his local class organization.

CATHOLICISM

The Social Aspects of Dogma

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ANY CATHOLIC interested in the social problem and the Catholic answer to it will realize the necessity of an intense study of Catholic social morality. With a firm grasp of the moral principles governing the social order he may feel that he has exhausted the subject insofar as it is related to Catholicism. Any further pursuit will bring him into the secular fields of sociology, economics, etc. He may not be aware that there is a much more basic approach to the whole problem, or at least, he may not advert to the relevance or efficacy of such an approach. Yet the fact is that Catholic dogma also has its social aspects, and anyone who would equip himself to combat modern social theories that go counter to Catholic social morality must profoundly understand the basic social character of Catholic dogma.

It was with this in mind that Father Henri de Lubac wrote his book entitled *Catholicism*.¹ Conscious of a certain failure in modern Catholic thought to reckon with the social aspects of Catholicism, a consciousness which is deepened by an awareness that modern attacks on the Church are frequently inspired by her alleged preoccupation with the individual, he proposes to bring into focus the social character of a Church which reaches out into time and space to gather the human family into one spiritual community.

Father de Lubac feels that modern attacks on the Church arise from mis-

understanding the meaning of Christian detachment. Catholics themselves have been partially responsible for this. The selfish piety of some Catholics, the religious escapism, the neglect of ordinary duties in the multiplication of devotions, the notion that salvation and perfection must be worked out by isolating oneself from humanity, all have contributed to this misunderstanding. Such moral and ascetical deviations, and the attacks on the Church resulting from them, arise from an ignorance of the social nature of Catholicism. To offset this ignorance it is Father de Lubac's aim to present Catholicism as a social and historical religion. In achieving his goal he leans heavily upon the Fathers of the Church and maintains that it was these two aspects of Catholicism which impressed them most.

In presenting the social nature of Catholicism he gives a quick picture of the economy of salvation. The picture shows that in the matter of salvation God has dealt not so much with individuals as with the human race as a whole. In Adam He raised the whole human race to the supernatural order. With the sin of Adam the whole human race fell from favor. And finally, with the coming of Christ, Redemption was achieved for the whole of humanity. Why has God dealt with the human race as a unit? Because of its oneness. Man is created to the image and likeness of God, and the same participation of God which makes the individual soul to exist is responsible also for the unity which binds souls together. That likeness, and the unity resulting from it,

¹ Longmans, Green and Co., New York, 1950, p. 283.

exists both on the natural and the supernatural level.

Any defacing of the image of God in the soul will therefore cut off man not only from God *but also from his fellow men*. Sin, of course, cannot eliminate the natural unity which knits the human race together, but it does disrupt the spiritual unity of the human family. The Fathers looked upon original sin as the source of the individualism of the world. It separated men not only from God but also from each other. Social disruption went hand in hand with spiritual disruption. The purpose of Redemption, then, was to recover this lost unity. Christ came not only to bring man back to God but also to bring men together in spiritual unity.

With an understanding of the divisive effect of sin and the unifying purpose of Redemption, one is in a better position to understand the function of the Church. Its purpose is to complete, in so far as possible, the work of reunification begun by Christ, to reveal to man that pristine unity which he lost and to gather all together into one whole. This is the basic meaning of the word *Catholic*. The catholicity of the Church does not depend on geography or statistics.

Father de Lubac maintains that this limited aspect of catholicity was emphasized only when the treatise on the marks of the Church began to be developed. Fundamentally, catholicity goes much deeper than maps or any mere counting of heads. The Church was just as Catholic on the first Pentecost as she was or will be in the day of her greatest geographical expansion. It is the fact that her mission is to the whole human race and her aim to restore its lost supernatural unity that makes her Catholic. The crime against catholicity is sectarianism, which is divisive in spirit and destructive of unity. Criminal, too, is anything like schism, which involves not only a subtraction from authority but the destruction of unity.

With this concept of the Church as

a unifying force in humanity the role of the sacraments as instruments of unity also becomes clear. They not only establish, strengthen or renew man's union with Christ but also with the Christian community. This latter role of the sacraments has often been neglected, or, at the most, given only secondary consideration, in modern theology. But it is a fact that the grace which comes into the soul through the sacraments sets up more than just an individual relationship between the soul and Christ. Actually, each individual receives grace through the sacraments in proportion as he is joined socially to that body whence this life-giving stream flows. All the sacraments are essentially sacraments of the Church and in the Church alone do they produce their full effect.

The social aspect of Baptism is, of course, evident. Its first effect is incorporation in the visible Church—a social event—with consequences not only juridical but spiritual as well, since the Church is not just an external organization. Similarly, the sacrament of Penance involves a social reintegration with the Church, a reintegration which is brought out in a remarkable way in her primitive discipline. The whole apparatus of public penance made it clear that the reconciliation of the sinner was in the first place reconciliation with the Church.

But it is in the Eucharist that the social aspect is most pronounced. It especially is the sacrament of unity. It involves union not only with the physical Body of Christ but also with His Mystical Body.

Nevertheless, is not the whole social character of the Church accidental? After all, it is the individual who is saved, and salvation depends on individual merit. This is perfectly true, but it is also true that individual salvation comes through integration in the supernatural society. The elect are not isolated beings. The beatific vision marks the completion of the unity

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which was begun with creation. If faith accomplishes such wonders of unity in this life, how much more the *lumen gloriae* which is the blossoming of faith? There is a real unity among the elect, a closer unity than will be found even among the faithful. But it is patterned somehow on the unity of the Trinity, a unity which leaves the person wholly intact and distinct.

This concept of social salvation was much more lively in the early Church. Father de Lubac finds in it the basis for the thesis that the righteous would not enjoy the beatific vision before the general Resurrection. Men of those days thought not so much of individuals entering heaven as of the triumphant entry of the whole Church. It was easy to come to the erroneous conclusion that no individual would enter heaven until the whole Church was ready for salvation. Those who concluded thus were drawing too close a parallel between the Old Testament and the New Testament. Just as the saints of the Old Testament had to await the coming of Christ to enter heaven, so the saints of the New Testament would have to await His Second Coming. This thesis was rightly condemned, but Father de Lubac wonders if the underlying value of this doctrine may not be preserved. Could it not be that the doctrine of the resurrection of the body is based on this concept of solidarity? Is not the resurrection of the body deferred because the penalty of corruption cannot be lifted from one member of the human race without being lifted from the whole of humanity?

The solidarity of the Church is such that, although it would not exclude the possibility of some of its members enjoying eternal happiness while others were still fighting or suffering, one may still be able to make room in heaven for something akin to hope which will not be satisfied until the whole Church is enjoying the beatific vision. Just as the hope of a Redeemer can hardly be said to be satisfied independently of the out-

come of His work, so the hope of the Triumphant Church can hardly be satisfied as long as there is still a Militant and Suffering Church.

Closely connected with the social aspect of Christianity is its historical aspect. The continuity of Christianity in space implies a continuity in time as well. If God is interested in the salvation of humanity as a whole, and deals with humanity as a unit, any account of its salvation will take on historical form—it will be the history of the penetration of the human race by Christ. It is this historical aspect which makes Christianity an unique religion. Every other religious movement has as its basis some individualist doctrine of escape. The world and its history are meaningless in these religions. Perfection consists in flight from the world and isolation from humanity. Christianity alone is interested in the spiritual growth of the human race itself.

The Fathers of the Church, according to Father de Lubac, were much impressed by this historical aspect of Christianity. They approached the Scripture not only as the source of revelation but also as the history of the spiritual growth of the human race. It is this consciousness of the historical aspect of salvation which distinguishes their approach from that of the allegorical philosophers. For these latter the biblical account is a myth from which a spiritual meaning must be distilled, neither of which has anything to do with history. The spiritual meaning is concerned only with metaphysical or moral ideas. The Fathers accepted the Scriptures as an historical account. It is true that they also found in them a spiritual meaning, but it was a meaning which was to be accomplished historically, the mystery of Christ and His Church. This spiritual meaning was to be found differently in the Old and New Testament. The Old Testament was the shadow of the things to come.

The New Testament was the reality itself; it had a spiritual meaning too, but one which would not go beyond the Gospels. Thus to the Fathers both the literal meaning and the spiritual meaning of the Scriptures had a distinctly historical significance.

The social character of the spiritual meaning is also emphasized by the Fathers. The Church is, as it were, the central symbol of patristic exegesis. Does this mean that the Fathers saw no reference to individual souls in these meanings? Not at all. They saw references not only to the Church but also to individual souls. These are not, however, two different subjects. There is a correspondence between the spiritual growth of the world and the growth of holiness in the individual soul. Mystical ontogeny recapitulates phylogeny. But the Church is always the measure. No spirituality is authentic or trustworthy "unless it involves the application of the Church's life rhythm to the life of the soul."

It is the historical concept of Christianity which solves the problem of the long-delayed establishment of the Church. The problem is similar to that which baffled the pagan mind in regard to Christ. If He was the only saviour, why had He delayed so long, leaving so many centuries without salvation? The Church, like Christ, was not simply to come in time but "in the fullness of time." A preparation of centuries had to precede its advent. The infirmity of fallen human nature limited its capacity to receive God's gifts. An initial gift was necessary to make it capable of receiving a second and a third gift. Redemption, and the Church which would continue it, would come only when man was prepared for it.

An appreciation of the historical aspect of salvation will also give one a better understanding of the important role which unbelievers play in the history of salvation. In the designs of Providence they are indispensable for the building of the Body of Christ. They

do not, of course, perform their function in that they are in error, but rather, in so far as their gropings after truth and whatever success they achieve provide the long but necessary preparation for Christ and His Church. But they are not indispensable in the sense that they are expendable. They must in some way profit from their necessary connection with this Body outside of which there is no salvation. Father de Lubac would maintain that unbelievers are somehow saved because they are an integral part of that humanity which the Church is destined to save and which cannot be saved without her. But just how they are saved is a point which he leaves in considerable obscurity.

One who understands the role which unbelievers play in the history of salvation will understand also the approach which the Church has always taken and should continue to take toward many-sided humanity. In her spread over the world the Church has always encountered "occupied" countries. Other religions have sunk deep roots in these countries and have penetrated the customs, habits, and cultures of their peoples. Was everything to be uprooted before the Church could take possession? By no means. The Church has never taken the attitude that these religions or the cultures influenced by them were completely false. Human reason, on which they were founded, was weak and fallible; but it was not wholly doomed to error. Nor was the work of the Redeemer to be carried on at the expense of that of the Creator. In missionary work the Church comes, like Christ, not to destroy but to fulfill, to build up, to make holy. The work of the Creator, however spoiled by man, remains the natural and necessary preparation for the work of the Redeemer. In a sense, all religions can be considered as a preparation for Christianity. And the genuine Catholic spirit is characterized by a desire to assimilate whatever is

good in other religions and to prescribe nothing that is not of faith. Catholicism is broad enough to include anything good in other religions. It is historical enough to appreciate the preparatory role which in the designs of Providence other religions play for it.

In the third part of his book *Father de Lubac* chides present-day theology for its neglect of the social aspects of dogma. He traces this neglect to the fact that modern theology is a reflection of Protestant opposition to the Church. It represents a "defense-reaction" rather than a genuine defense. Aspects of Catholicism which are not precisely at issue are lost sight of and by such omissions concessions are unwittingly made. He cites as a case in point the treatise, *De Ecclesia*. This, he claims, is largely a reflection of the opposition of civil jurists on the one hand and of Gallican and Protestant doctrine on the other. So large a space is given to the rights of ecclesiastical authority in opposition to civil authority and the prerogatives of the hierarchy, especially the papacy, that the spiritual unity of the members of the Mystical Body is frequently forgotten. In forgetting this unity the theologians have actually cut off a very forceful approach to the whole problem of establishing the Church. They should beware of concentrating too much on building the wall with the consequent neglect of the city within.

But will not the emphasis on a social and historical Christianity endanger personal values—the principle that salvation is a personal matter? Will not the person lose his identity in a social Christianity with a corporate destiny? Emphasis on the supernatural unity of the human family need not detract from the importance and dignity of the person. Father de Lubac finds something of a paradox in the concepts of unity and distinction. The paradox is just this: the distinction between the parts of a being stands out more clearly as the unity of these parts is closer. He

admits that this is a little hard for our distinctive logic to swallow, but he finds confirmation for it both in experience and faith.

From experience he draws a biological fact to establish his paradox. In the elementary forms of life where there is little distinction of parts the unity is so loose that every piece cut off produces a new organism. But as one goes up the scale of life, as the individuality and distinction of the parts becomes more pronounced, the unity is much stronger. He admits that experience alone is not enough to prove his point. One must look to faith for certitude. It is in the primordial mystery itself that one finds the most complete verification of this paradox. For where can greater distinction of persons be found than in the Blessed Trinity? And on the other hand where is there greater unity? Our only conclusion from this mystery can be that unity does not necessarily mean confusion. True union does not suppress the beings it brings together but actually completes them. The community, then, is not the antithesis of the person; *it really completes and perfects him*. It is the pole of personality. It is not necessary, then, that what is granted to the community be lost to the person. Man does not lose himself by becoming an integral member of that Body to which he must belong to be saved any more than he does by union with and submission to God.

Catholic spirituality, then, does not have to choose between an interior tendency and a social tendency. True development of social values will always be accompanied by a development of personal values. Nor will a social spirituality exclude the practice of detachment. A genuine charity can never neglect solitude nor the duties toward self. What we should love in another, the image of God, exists also in ourselves. To leave the image of God in ourselves blemished or defaced is an indication that despite our protests, what interests us in others is not their true

being but that they provide us with an opportunity of satisfying our need for exteriorization. Social activity that is mere exteriorization knows nothing of that respect which another soul deserves and can result only in breaking down rather than in building up the social body. Also, a genuine charity realizes the need for self-denial in order that one may have something to give, and that to give is not merely to spread oneself abroad. In brief, social charity does not outlaw but actually demands detachment. It outlaws only escapism.

On the other hand, personal religion and the interior life are by no means synonymous with individualism. The Catholic mystic or contemplative is not an escapist practicing a selfish piety. He should be the perfect Christian whose love of neighbor keeps pace with his love of God. Not even the highest of divine favors should draw him from the solidarity of the sufferings and triumphs of the Church militant. An interior life that would lead to isolationism rather than a more intimate union with the Mystical Body of Christ would not be genuinely Catholic.

As he brings his book to a close Father de Lubac shows how this approach to Catholicism, which he claims to be the original approach of the Fathers, may be utilized in the present situation. The reader gets the impression here that the connection is not altogether casual and that the approach was actually fathered by the present situation rather than by the Fathers themselves. But be that as it may, Father de Lubac maintains that the Church must be presented as the answer to the yearnings for social unity of which our age is so conscious.

How can this be achieved?

The first step would be to show those who would make humanity the goal of life that if they would do so they must go beyond humanity. Unless there is a God, there is no such thing as a collective destiny, because

there is no such thing as a collectivity. Nothing exists but individuals. Without God, sacrifices cannot be made for humanity but only for other individuals. At the most they can be made only for one generation of humanity. There is no such thing as human solidarity unless there is an Eternal which can provide a common meeting place for men of all ages and places. It is only if it is presented in this light that the Marxist, for instance, will understand the Eternal. He must be shown that his doctrine has degraded what it has received from the social and historical character of the Church; that his space-time man is meaningless without an Eternal. In brief, it will be necessary to show the communist that it is only in the Church that he will find what he is really looking for—the salvation of the human family. To do this it will be necessary to present Christ and His Church not so much as bearers of a message to individuals but as an answer to the problem of organic unity; it will be necessary to present Christianity not as an obligation consequent upon a series of air-tight syllogisms but as an answer to the appetite which God has placed in the soul for social unity.

Father de Lubac closes his final chapter with a word of warning. While the duty of the Church is to bring men back to that unity which her dogma teaches, the society to which she calls men is different from all temporal societies and goes far beyond them. The Church has no plans for temporal societies and her goal is no temporal Utopia. Temporal societies and social planning are the problems of civil rulers and statesmen. It is true, of course, that by preparing men for supernatural unity, by giving them a sense of common destiny and supernatural fellowship, she is giving them the best preparation for social tasks and responsibility. But her aim is never *just* the accomplishment of these tasks. Her ultimate goal is nothing more nor less

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than the Eternal Society of the Elect.

In a final word Father de Lubac gives the salutary warning that the way of salvation for humanity, just as for the individual, is the Way of the Cross.

While recognizing the service Father de Lubac has done in bringing into focus the social and historical character of the Church, I think we must admit that the accusation leveled against theologians is not as appropriate today as it might have been when the book was originally published (1937). Since the appearance of the encyclical, *Mystici Corporis*, and its continuation, *Mediator Dei*, the corporate aspect of Catholic life and worship has been brought to the attention of the Catholic world, and much progress has been made in restoring it to its proper place in Catholic theology.

One cannot help observing also that Father de Lubac may have left himself open to the same accusation which he makes against theologians of another day. Will not his theology be as much a reflection of the opposition of Communism to the Church as that of former theologians was a reflection of the opposition of Protestantism? It is true that his will be a theology "for" rather than "against," but will there not be

the same danger of one-sidedness? Will there not be a tendency to de-emphasize certain aspects of Catholic doctrine which would not please the Communist, a danger of indulging in what would be dubbed in political circles "me too-ism?" Even in the excellent work which he has done we feel that in order to present an acceptable Catholicism he has at times given way to a certain ambiguity which makes the apologetic value of some of his statements more evident than their orthodoxy. There is nothing in the book, of course, which will not allow an orthodox interpretation, but we do feel that the desire to "go in the Communist door" may have got out of hand and led to expressions aimed to please rather than to give a careful statement of Catholic doctrine.

But to say that the social aspect of dogma is not the whole of dogma is not to deny its importance. Father de Lubac has done an invaluable service in focusing attention on what was often neglected, or at the most given only passing notice, by many dogmatic theologians. The Catholic interested in the social problem will find that *Catholicism* will give his social thinking the orientation and direction that will make it most effective.

Future of the West

Goethe, that belated straggler of the Renaissance and perhaps its greatest son, worked his whole life writing a tragedy which has, when you come to think of it, a most extraordinary plot. It is the story of a man with an insatiable hunger for intellectual satisfaction and prestige, a man whose personality contains a self-perpetuating machine of expansion which can be stopped by nothing short of physical death. In the course of his career he cheats a simple, pious young girl. But in the end he is saved by the contrition and prayer of that girl. This plot contains, if you allow me to use a big word, the immanent drama of the West since the Renaissance.

At least we hope it does.

KARL STERN

TRENDS

Unionists Widen Anti-Communist Breach

Anti-communism was the major preoccupation during meetings of the socialist-dominated International Confederation of Free Trade Unions, held in Milan early in July. Besides rejecting an invitation to collaborate on economic objectives with the Communist-controlled World Federation of Trade Unions, the organization passed a series of resolutions on such issues as the further integration of European economy, along the lines of the Schuman Plan, aid to economically backward countries, refugees, and the conclusion of peace treaties with World War II enemies.

Informal discussions aimed at destroying the Communist trade union federations in France (C.G.T.) and Italy (C.G.I.L.) were conducted privately during the sessions. Strongest recommendation of the discussions was that the governments in those two countries cease recognizing the Communist federations as representatives of workers in administering social-security programs. (In France and Italy trade unions act as both collective-bargaining and social-security representatives of workers.)

Italians Begin Land Reform

The Italian government has announced that active efforts at land reform will begin immediately. This vitally-needed social measure, which was a serious point of controversy in the 1948 elections and which has since constantly plagued the government, has been delayed by practical difficulties and the opposition of wealthy land owners.

One large parcel of 1,750,000 acres will be divided in the course of 1951-1952. First parcels will be distributed during this summer. Present owners will be reimbursed by the government at the rate of \$40 to \$60 an acre. The government will invest a further \$130 to \$200 an acre for improvements of various kinds.

The new owners will amortize their debt over a 30-year period, so that the burden will not be too heavy. At the same time tractors will be sold to co-operative groups to improve productivity.

A further 2,000,000 acres will be parcel-

led to small holders after the completion of the first project. New owners will be given tracts ranging from 20 to 50 acres, depending upon their needs and the quality of the soil.

Employers Set Aims

A group of English employers have set the following aims for their joint activity and for the conduct of their businesses:

"The fundamental principle of this association is to work for the effective formation of a social order, particularly in industry, based on the social principles of Catholic teaching.

To this end the Association will

1. Provide the opportunity for Catholic management and executives to meet, discuss and study on the basis of their everyday experience the underlying Catholic principles which should regulate their activity in industry, its organization and management;
2. Consider what steps are necessary by individual action to regulate industry in its organization and management in accordance with those principles;
3. Implement the results of discussion and experience by individual action as opportunity offers on boards of directors and in the deliberations of institutions, trades' and employers' associations;
4. Associate with other Catholic organizations whose experience and knowledge will be a help to members in attaining the objects of the association."

More Cost-of-Living Contracts

By a union contract signed on March 1, 1951, one million non-operating railroad employees were added to the growing list of those receiving cost-of-living wage increases. A National Industrial Conference Board survey reports that more than 2,700,000 workers are covered by such contracts at the present time. This figure more than doubles the 1.2 million reported by the division of Labor Standards for late December, 1950. (SOCIAL ORDER, 1 [March, 1951] 132).

Railroad workers form the largest single

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group; members of the UAW-CIO, with 818,000 covered, are the second largest group.

The Board report suggests the following pros and cons of escalator clauses:

Pros

1. Escalator clauses adjust wages to prices quickly in a period of rapid upward price changes.

2. Cost-of-living allowances, coupled with annual improvement factors compensating for productivity, yield higher real wages each year, thereby expanding purchasing power in the market.

3. Cost-of-living adjustments remove the purchasing-power argument from collective bargaining, thereby allowing parties to concentrate on other wage criteria. Among these are ability to pay, productivity, budget studies, wages paid for comparable jobs in other industries and, increasingly today, the repercussions upon the national economy of an additional wage increase.

4. Business fares well under a rising price level and so does labor.

5. If the supply of labor is tight, cost of living increases, particularly if made on a quarterly basis, enable the employer to retain labor. It also is a means of gaining a long-term wage agreement and thereby insures stable employee relations.

Cons

1. Escalator clauses encourage inflation through wage-price spiral.

2. Cost-of-living clauses protect only one sector of the population—the wage earners. It leaves unprotected those with fixed incomes—white collar workers, clergy, educators and similar groups.

3. Wages are dynamic and are subject to many forces. A cost-of-living adjustment is a one-way street. It works only on the upswing. Historically, it has never worked on the down swing.

4. The use of cost of living as a standard for fixing wages is a bad social policy. It puts the worker on a treadmill by tying him to a fixed standard.

5. Cost-of-living adjustments ignore the wage-paying capacity of individual industries. Industry as a whole may be able to bear a cost-of-living increase. But not every industry is expanding to the same degree, and not every firm in a given industry is earning the average profit of its industry. The prosperity of different industries fluctuates widely and to peg all of them to the same cost-of-living index creates hardships.

Farm Workers Less Numerous

Although wages paid to farm workers continued a rise which has been in progress for more than a year, the total number of persons employed in agriculture maintained a downward trend. Wages in mid-summer, 1951, were 12 per cent higher than those paid a year ago, but the 11.3 million persons in agriculture were 360,000 fewer than the total a year ago and a full million fewer than the 1945-1949 average.

Open Letter on Race

Perhaps the only good that has resulted to date from the tragic Cicero riot, which destroyed the home and possessions of a Chicago Negro bus driver, Harvey Clark, Jr., is an open letter addressed to the people of the Chicago area by a group of 29 residents. The letter is worth quoting in full:

"Dear Neighbor:

Do you know that on the occasion of Pope Pius XII's Mission intention for March, 1950, the FIDES news-agency of the Sacred Congregation for the Propagation of the Faith in Rome issued a report including the following statement:

'Any thought of a wide, general conversion of the Negroes to the Catholic Church is an illusion until and unless the attitude of American Catholics is completely purified of approval of the segregation policy or of the many deprivations of educational opportunity, of fair employment, and of decent housing that arise as a result of it. . . .

'Attempts are made to justify segregation by saying that it produces peace and harmony by keeping separate people who would otherwise be in conflict. This ignores the fact that separation itself is a principle cause of conflict. . . since it fosters those traits in both the majority and minority groups that lead to conflict. . . .

'The constant effort made by the Communists to convince the Negroes that the Communists alone take an active and sincere interest in their problems has placed before the Negroes in many instances the disagreeable alternative of seeking Communist aid, if none is forthcoming from Catholic sources. . . .

'As Negroes have become more educated they have grown more aware of the extreme discrepancy which exists between . . . an attitude of (prejudice) and the real spirit of the Catholic Church. They read of the great pronouncements of the Holy Father, the head of Christendom, and contrast his words of friendship and affection with the unfriendly attitude of the people next door. . . .

"Work for the Negroes is dashed against a hopeless obstacle unless the walls of prejudice and racial discrimination are broken down by a specially directed program for interracial justice. . . . The policy of compulsory segregation is a grave derogation to the Christian concept of the individual's inherent dignity. . . .

We think that all those who love God will want to study this statement. And we will want to ask ourselves:

1. Has our attitude toward the Clark family moving into Cicero to find a decent place to live been pleasing or displeasing to God—in the light of the principles contained in the statement above?

2. If we have been opposed to the Clarks or any other Negro family obtaining homes among us, is it not a duty to Christ and the Church to change our attitude and to help others to change?

3. Should we not feel an individual responsibility to make some restitution to the Clarks for the destruction of all their personal possessions?

We address ourselves particularly to our fellow-Catholics. They may want more information and help. We suggest they contact the Catholic Interracial Council, 21 W. Superior St. The Council has complete copies of the report quoted above.

Sincerely,"

European Emphasis on Production

Four years ago, in his letter to the *Semaines Sociales* of France, Pius XII pointed to what was the key problem of European economic recovery. "A more urgent problem," he stated, "requires our immediate attention. We must make sure that goods are made available for the use of men, and in increasing quantities. In a word, production is the problem of the hour."

This idea, obvious in itself, has received more frequent acknowledgment in recent months. Speaking to a management conference in Lisbon last June, Mr. Paul G. Hoffman, former head of E.C.A., said: "Europe must have guns, yes. But Europe must have bread, too. I am certain that Europe can have both—if it really puts its back into the job—and particularly into the job of producing more for each hour worked."

More recently a French newspaper stated the same proposal even more emphatically: "France and our old continent have been through a long period of low productivity. The figures show the situation: With 270 million inhabitants, Europe had in 1949 an over-all production of \$160 billion. The United States, with a population of 150 million, had an over-

all production of \$260 billion. At the present time, that signifies that the average purchasing power of a European is less than one-third that of an American.

Certainly the American standard of living is in large part the result of geographic advantages and of circumstances of history, but it is the result also of the mentality of the producers. All, whether they are managers, owners of business or workers, know that [increased] productivity will increase the purchasing power of all."

Improved Employee Relations

An article in a recent issue of the *Wall Street Journal* reports one way in which the Apex Manufacturing Co., of Cleveland, Ohio, has avoided labor troubles since 1938. Each week the president of the company, Mr. C. G. Ftantz, writes a letter to his employees in which he discusses the current position of the business.

Workers in the plant have come to recognize that these letters give an honest picture of conditions and help them to understand company decisions which affect them. "It's been a four-year course in business economics. Before picking up those letters, I didn't know from nothing how this place operates," one worker stated.

An official of the A.F.L. Machinists' union in Cleveland attributed superior labor relations partly to these letters: "We don't have the friendly relations with the average company on the electrical circuit that we do with Apex. The letters go a long way toward better understanding and teamwork."

And the president of the local to which Apex workers belong likes the letters. They "don't take the play away from us," he believes, "they help us in our planning."

Divorce and Length of Marriage

Of 77,332 divorces reported to the U.S. Census Bureau by 13 states at the end of 1949, 33,297, or 43 per cent, were granted after less than five years of married life; 4,836 marriages, slightly more than six per cent, lasted less than a year. A further 18,309 marriages, almost 25 per cent, lasted more than five and less than ten years. Thirteen per cent of the divorces, 10,031, were granted to marriages in the next five-year bracket. Marriages terminated after fifteen years, but with less than twenty years duration numbered 5,862, 7.8 per cent; 9,926 marriages had endured more than twenty years before termination in divorce. This was slightly more than 12 per cent of the total. Duration was not stated in the case of 415 divorces.

BOOKS

SOCIAL PATHOLOGY: A Systematic Approach to the Theory of Sociopathic Behavior.—By Edwin M. Lemert. McGraw-Hill, New York, 1951, viii, 459 pp. \$4.50.

In this book the author develops a conceptual framework within which to study sociopathic behavior (Part I) and then attempts to test the sufficiency of his theory with data drawn from a selected group of conventional social "pathologies" (Part II).

Stated briefly, the author's theory is one of social differentiation, deviation and individuation. Sociopathic phenomenon is simply behavior which at a given time and place is socially disapproved even though the same behavior may be socially approved at other times and in other places. This is to say that persons and groups are differentiated in various ways, some of which result in social penalties, rejection and segregation.

These rejections of society are dynamic factors which increase, decrease and condition the form which the initial deviation takes. It follows that the process of deviation and society's reaction to it, together with its structural products, can be studied both from its collective and its distributive aspects. The first would be concerned with sociopathic differentiation; the second, with sociopathic individuation.

The author distinguishes between 1. individual deviations (which seem to be relatively personal phenomena in that they occur in close association with the unique and unshared attributes of persons); 2. situational deviations (which are a function of the impact of forces in the situation external to the person); and 3. systematic deviations (in which rapport develops between the deviants, and common rationalizations make their appearance). Societal reaction to deviation is depicted as passing from informal to formalized procedures. The determinant of societal reaction is not only the nature of the deviation, but the degree to which the deviation is socially visible as well as the existence of patterned conflict between groups.

Finally, the distinction is made between primary and secondary deviation. Primary deviation exists when a person acts contrary to the accepted norms of social behavior; on the other hand, when a person

begins to employ his deviant behavior or a role based upon it as a means of defense, attack or adjustment to the consequent societal reaction to him, his deviation is secondary.

Working within this theoretical framework, the author treats the following "deviations": blindness, speech defects, radicalism, prostitution, crime, drunkenness and mental disorders. Teachers will find his treatment of these "deviations" useful for their courses in social problems and social psychology even though they may not choose to follow the theoretical approach of the author. In particular, the chapters on blindness, speech defects and drunkenness offer considerable data not found in the average textbook.

JOHN L. THOMAS, S.J.
I.S.O.

SOCIAL WORK AND SOCIAL LIVING.—By Bertha Capen Reynolds. Citadel Press, New York, 1951, x, 176 pp. \$2.50.

The author, an outstanding teacher in social work, has made another excellent contribution to the professional literature. It contains a timely challenge to social work, particularly to psychiatric casework: "to test its theory and practice against ordinary living."

Social work and social living are inextricably interwoven. Therefore, the professional group which holds that remoteness is a criterion of professional attitude should take into consideration desires common to all people in ordinary living, the desire to belong, to give as well as to take, to be dependent to a certain degree one upon the other, just to mention a few.

Unintelligible selectivity by private agencies, treatment plans not understood by clients, concentration on problems in the unconscious to the exclusion of the hard realities of life, these and other practices ignore the desires of the clients and their expectations from social agencies. "The fallacy of present practice lies in the assumption that emotions are separate from what happens to a person in daily living." The resulting professional self-centeredness has led to prolonged need for services or even caused persons in trouble

not to return to social agencies. This practice is costly to the financial supporters and perhaps even more costly to the client or potential client in terms of deferred or not-to-be-gained happiness.

The author maps out another area for self-testing: to which extent do community prejudices and ignorance influence professional standards. There are many more issues the author raises and answers in this courageous book.

Miss Reynolds draws heavily from her war-time experience with the United Seamen's Service and the National Maritime Union. Her statements are clarified by numerous case illustrations taken from the United Seamen's Service and also from private social agencies.

The book should be read thoughtfully by every social worker. It also provides highly profitable reading for non-social workers.

KATHERINE RADKE
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SUICIDE.—By Emile Durkheim. The Free Press, Glencoe, Illinois, 1951, 405 pp. \$5.00.

Durkheim, along with Max Weber, is among the several authors (whose names could be enumerated on the fingers of at most two hands) whose works may be regarded as sociological classics.

Suicide must definitely be ranked among these. For here, as in his *Division of Labor* and *The Elementary Forms of the Religious Life*, he penetrates to the heart of society and culture. In the present work, Durkheim begins with the unpromising subject of suicide which most people charge up to a violent aberration in the individual who, they admit, may be affected by the loss of a wife's love or a fortune on the stock exchange. But before the eminent French sociologist has done with his subject he has demonstrated that the individual aberration may intelligibly be linked up: 1. in the case of "altruistic" suicide, with the de-emphasis on personal worth in an army or a caste (like that of the Japanese Samurai), 2. in the case of "egoistic" suicide, with an exaggerated emphasis on individual liberty, as in Protestantism, or 3. in the case of "anomic" suicide, with the breakdown in a society of the clear-cut definition of goals and of the moral limitations on individual striving.

This bald statement of Durkheim's conclusions, of course, gives no idea of the firm, almost endless chain of brilliant reasoning forged by the patient thinker, of

his insight into man characteristic of a great humanist, or of the perception of causal relations that distinguishes the great scientist or philosopher.

Nevertheless, the book, while it is a wonder, is also a pity: a wonder for all the truth it contains, for the evidence it affords of a scientist's progress from the cruder empiricism of the *Division of Labor*; a "wonder" and a pity, because it repeats an absurdity, which his later works will not abandon, that the ultimate authority and sanction of moral norms is simply the superior force of society which Durkheim almost divinizes.

Would the brilliant Jewish scholar have perceived the folly of his fable had he lived to see the Nazi State, a legitimate offspring of naturalistic humanism, turn and rend his people in the name of *das Volk*? For where God is not recognized as the Personal Author and Goal of each man, there no man has any inalienable rights, none surely to a social order wherein morals as the safest, surest, most pervasive form of social control safeguard men from the individual and collective suicide of social disorganization, or, in Durkheim's phrase, from the chaos of "social anomy."

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INDUSTRIAL SOCIOLOGY: An Introduction to the Sociology of Work Relations.—By Delbert C. Miller and William H. Form. Harper & Brothers, New York, 1951, xi, 896 pp. \$6.00.

This book defines the major areas, concepts and principles of industrial sociology. There has been a real need for systematic development of this subject, but only recently have theory, research and applied knowledge reached a state which permits systematization. The authors have performed an excellent pioneering job, and we predict that their work will meet with immediate acclaim from teachers in the field.

The authors deplore the fact that since most research in industrial sociology has been done on the factory, this work is identified with industrial sociology. They prefer a much broader use of the term "industrial" to include all forms of economic activity, financial, commercial, productive and professional enterprises. Conceived in this way, industrial sociology investigates the interrelationships between the work behavior of the individual and

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the other aspects of his social behavior. It is precisely because the relationship between work and other social activity tends to become obscure in the modern industrial city, that such an approach is significant.

The work contains five major divisions. Industrial Sociology: Its Rise and Scope, The Social Organization of the Work Plant, Major Problems of Applied Industrial Sociology, The Social Adjustment of the Worker and Industry, Community and Society. Teachers will find here sufficient material for a two-semester course in industrial occupational sociology; or, if they prefer, two separate courses could readily be based on the book. The first three parts offer an excellent survey of the field of Industrial Sociology, and the last two parts could be used for a course in Occupational Sociology. The authors have mastered all the pertinent literature in the field. They present copious references and quotations, as well as suggestions for the student's field work and further study.

This book is highly recommended to teachers who are looking for a usable textbook, to students of other social disciplines who are interested in obtaining an adequate summary of all the pertinent work in the field, and finally, to the general reader who would like to know what the industrial sociologist is about in his researches. There are a few places in the book where we would have preferred a clearer delimitation of the problem and a more precise statement of the conflict of values. This is particularly true in Part V. But why quibble about minor defects when there is so much that is excellent?

JOHN L. THOMAS, S.J.
I.S.O.
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WILLARD WALLER'S THE FAMILY: A Dynamic Interpretation.—Revised by Reuben Hill. The Dryden Press, New York, 1951, xviii, 637 pp. \$5.25.

This revision of Waller's earlier work on the family will probably meet with the enthusiastic reception of those who found the original edition stimulating and useful. Hill informs us that he worked at the task of revision during almost four years. The principal changes were made in Part One: Formation of Personality in the Paternal Family. Altogether, eight chapters appear as written new or virtually rewritten in entirety; seven chapters have been substantially reorganized; and ten appear with minor modifications, largely editorial.

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Through these substantial additions and modifications Hill has incorporated much new pertinent data and has provided a certain order and balance somewhat lacking in the first edition.

The material in the book is arranged according to the family cycle. Starting with the growth of personality in the parental family, the authors deal with mate finding, marriage, parenthood, family disorganization and, finally, proposed changes in family designs. The authors do not attempt to tell everything about the family as it has existed in all times and places. Their central object is the "modern American middle-class family." Further, they limit themselves to the observation, description and analysis of the personal-interactive aspects (father-mother-sibling interactions) of this admittedly vague "middle-class family."

There can be no doubt that this "dynamic interpretation" of the family is interesting, but one can seriously question whether such an approach ever arrives at more than a mere description of phenomena. The authors hold with Dewey that all we do is the result of habits which operate and interact in a seemingly mechanical manner. The life organization of the individual is simply the objective aspect of man's habits; it is his life viewed as an organized set of arrangements for habit satisfactions. (p. 61) Thought is dependent on habit not only for its origin but also for its entire course. (p. 62) The will is only one of a number of habit systems—will is like character in that it results from the interpenetration of habits. (p. 67) It is in this conceptual framework that marriage and the family are studied.

In view of their concept of "habits" it is rather surprising to find the authors speaking of marital success in terms of a "developmental concept of adjustment" which necessarily implies the intelligent choice of the participants. In Dewey's system, which they profess to follow, there is no possibility of *active* adaptation. It is illogical, therefore, to treat thought, will and character as mere systems of "habits" in one section of the book and then to set up a theory of developmental adjustment implying a very different concept of man in another. It is regrettable that the philosophical premises of the authors should have committed them to such a muddled and inconsequential analysis of the material they have gathered. Teachers will value this work for the wealth of material it provides; they will have to seek elsewhere for a logical "dynamic interpretation."

JOHN L. THOMAS, S.J.
I.S.O.

WILLIAM JOHNSON'S NATCHEZ:

The Ante-Bellum Diary of a Free Negro.
—Edited by William Ransom Hogan
and Edwin Adams Davis. Louisiana
State University Press, Baton Rouge,
1951, xiv, 812 pp. \$10.00.

First in a new series of *Source Studies in Southern History*, this quaint and absorbing human document presents an authentic if bourgeois version of life in the Mississippi Delta during the middle third of the last century. In place of the over-glorified portrait of aristocratic plantation and town life in the heart of the Cotton Belt, one finds here a deftly-sketched, oddly spelled account of daily events as seen and recorded by the town's foremost mulatto barber, William Johnson, a self-educated ex-slave, small-scale landowner and slaveholder, confidant of the rich planters, and entrepreneur whose business and social contacts reached up and down the entire social ladder in Natchez.

The valuable historical and sociological document, discovered in a Natchez attic in 1938, contributes substantially to a rounding out of the picture of the old South as presented by Phillips, Woodson, Donnan and others.

Seen through the undramatic eyes of this realistic observer, the rich planters emerge as still unpolished frontiersmen, their duels as crude brawls, their gallantry as so much loose philandering, and their money matters as a routine mélange of begging, borrowing, gambling and squandering, leading to debt, flight or questionable disposal of the creditors.

Slave life also parades through the pages in utter contravention of the stereotype of the "contented slave." Here are glimpses of the fugitives, the flogged, the criminal and the lynched, the immoral and the upright, and all varieties of human reaction against the system that over-powered men from birth until death.

One sees the tragedy of families and generations lost to the Church through the devious operations of the color line. All eight of Johnson's children were taken down the river to New Orleans to be baptized in the St. Louis Cathedral. But few were his and their contacts with the local church. When he was wantonly murdered by a "Swamper" neighbor in 1851, he was buried by a white Methodist minister.

All in all, the diary repays a patient threading through its many dull and trivial pages by the rewarding discoveries of neat miniatures of cameo-like artistry.

The editors have done a creditable job of presenting the text in its original form. They have written a masterly introduction

that summarizes its main contributions to an understanding of the contemporary scene. Their high level of scholarship is marred only by the omission of a bibliography of parallel works about the period.

ALBERT S. FOLEY, S.J.
I.S.O.

ADOLESCENT CHARACTER AND PERSONALITY.

—By Robert J. Havighurst and Hilda Taba. John Wiley & Sons, New York, 1949, x, 315 pp. \$4.00.

Recent congressional investigations of crime, corruption and fraud in high places has focused the attention of thinking citizens on the necessity of good character education. But character is a word with many meanings. For the past several years the Committee on Human Development of the University of Chicago has been attempting to study the character development of children and adults. This book is a preliminary report growing out of their studies made on all youth in "Prairie City" who were 16 years old in 1942. Their laboratory, "Prairie City," is a small city that is quite typical of midwestern communities.

In making these studies, the Committee used a variety of sociological and psychological techniques, administered by specialists in their fields. For the purposes of the study, character was defined as a composite of moral traits. Five traits were selected as representative of the traits which make up moral character. They were honesty, responsibility, loyalty, moral courage, friendliness. After securing a definition of these traits in terms of observable behavior of boys and girls, the Committee set to work.

One of the premises on which the study is based is that an individual's behavior is a product of the social environment in which he has lived and of his own personal make-up. Consequently, the community, family, school and church setting had to be studied along with the personality characteristics of the subjects.

Specifically, the principal questions investigated were the following: 1) To what extent is character development influenced by the value systems of the social group to which the individual belongs? 2) How is character development influenced by the quality of emotional relations with parents? with adults? and with age mates? 3) To what extent is the individual's character influenced by his values, interests and goals? 4) To what degree is character development influenced by the individual's ability to intellectualize problems of conduct? 5) To what extent is

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character development influenced by other personality factors of an individual, namely, his drives, his physical make-up, his intelligence, his dispositions toward other people and his self-adjustment?

Data were gathered on all these aspects of the subject's personal make-up and the sections of the book present the findings of the studies.

Educators and students of the social sciences will find Part Four, "Suggestions for Character Education," and Part Five, "Methods of Studying Character and Personality," both suggestive and helpful. As we have indicated, this is a preliminary report. The Committee intends to continue its studies in "Prairie City" for a longer period in order to obtain more adequate data from which to draw significant conclusions about character development. Meanwhile, this report, taken together with its companion piece, Hollingshead's *Elm-town's Youth*, which is based upon research in the same community, furnishes considerable insight into the lives of teen-agers in the typical, moderate-sized, mid-western community.

JOHN L. THOMAS, S.J.
I.S.O.

OF SOCIETIES AND MEN.—By Caryl P. Haskins. W. W. Norton & Company, Inc., New York, 1951, xiv, 282 pp. \$4.50.

THE HUMAN GROUP.—By George C. Homans. Harcourt, Brace and Company, New York, 1950, xxvi, 484 pp. \$6.00.

It is a humiliating and at the same time a sobering reflection that in spite of the expenditure of considerable thought and a great deal more writing, sociologists have succeeded in establishing few if any general propositions about human behavior. A comparison of the social with the natural sciences on this point is illuminating. The natural scientist works within a generalized theoretical system which guides him at every step in a new investigation; the sociologist has no such generalized theoretical framework within which he can work and upon which he can build. Some uniformities have been uncovered having limited applicability within their fields; beyond this the science of society has not advanced. The two books which are being reviewed here attempt to establish a few general statements of human behavior which will serve as the starting points for the formation of increasingly more general theories on man in society.

SEPTEMBER, 1951

Mr. Haskins in *Of Societies and Men* feels that much can be learned from the study of animal societies. Granting that man is a unique being on earth, and consequently, that there are strict limits within which analogies from other parts of nature can apply to man and his societies, nevertheless, he feels that since man is basically an animal, subject to the same laws as the rest of life, many of the pitfalls which other societies have encountered in their evolution are there for the society of man as well.

His description of animal societies is not without interest, but when he attempts to develop "laws" from these animal societies and to apply them to human societies, his effort appears to be little more than an intriguing *tour de force*. There is a serious drawback to extending generalizations reached on lower animals to human social behavior since every aspect of the social behavior of man is transformed by his having a culture with all that this implies for human activity.

In *The Human Group* Mr. Homans takes a quite different approach to the study of human behavior. He subjects to systematic analysis five small societies or groups, with the hope of uncovering basic uniformities in their interrelationships. The groups he selects for analysis are: a team of workmen engaged in manufacturing an industrial product, a metropolitan street-corner gang, a tribe of Pacific islanders, a small New England town and a company manufacturing electrical equipment. Dissimilar as the groups are, Mr. Homans believes their behavior manifests fundamental similarities or social uniformities which, when analyzed and classified, can serve as stepping stones to the analysis and study of larger societies.

In analyzing the basic processes of these small groups, Mr. Homans wisely restricts himself to the scrutiny of four variables which he calls interaction, sentiment, activities and norms. In all five groups he finds that these variables are in a constant state of mutual dependence. This was to be expected, of course, but he makes considerable progress in analyzing the precise nature of this interdependence. The careful reader may not agree with all of the author's "findings," but the care that is taken to explain the method of analysis and the progression from fact to theory lends great value to this book as an example of careful sociological analysis.

JOHN L. THOMAS, S.J.
I.S.O.

THE POOR MAN'S PRAYER: The Story of Credit Union Beginnings.—By George Boyle. Harper and Brothers, New York, 1951, ix, 207 pp. \$2.50.

CREDIT FOR THE MILLIONS: The Story of Credit Unions.—By Richard Y. Giles. Harper and Brothers, New York, 1951, xii, 208 pp. \$2.50.

In commemoration of the one hundredth anniversary of the credit union movement, George Boyle and Richard Giles have written twin volumes with similar subtitles but with quite different approaches. Boyle's book is the gripping narrative of the career of an outstanding Canadian Catholic layman, Alphonse Desjardins, the founder of the credit union movement in North America. Giles' book discusses the personalities and forces that have entered into the growth of the cooperative credit movement in the United States.

Boyle jumps into the middle of his story, opening with the most trying struggle endured by Desjardins and his wife, Dorimène, in their attempt to build the first credit union in this hemisphere. Then the author goes back to their early years and traces the romance of their entire lives to the grand climax of Alphonse's death, a thrilling success story, unusual because they worked not for their own gain but to improve the lot of their neighbor. Desjardins' spirit of cooperative self-help provides a fine antidote to the growing dependence on governmental action, so characteristic of our mid-century.

Boyle's book does not have the apparatus of the historical scholar. He introduces several types of characters. He improvises connective situations and conversations. But the important substance of the book is exact, and the main historical characters, Desjardins, Earl Grey and Archbishop Bégin, are true to life.

Giles' work should be evaluated against the background of already existing credit union literature. It is a "mixtum-gatherum" of phases of credit and certain credit unions—Decatur-Wabash and Williston, N. D., for instance—whose stories have a lesson for other credit unions. The writing is marked by an unusual balance of appraisal. Giles discounts doctrinaire enthusiasm, recommending instead a rational study of those areas where the cooperative plan can be of genuine service to American life. The day on which that is accomplished will be, in his opinion (and this reviewer's) a great day for the American cooperative movement.

The Poor Man's Prayer is interesting and profitable reading for anyone, whether

he is familiar with the credit union movement or not. This reviewer, in fact, would recommend it as an easy introduction to the movement. Though not as interesting as its companion volume, *Credit for the Millions* should have considerable value to people already acquainted with the credit union movement who wish to learn more about it.

W. B. FAHERTY, S.J.
Regis College
Denver, Colo.

THE ECONOMICS OF COLLECTIVE ACTION.—By John R. Commons: With a Biographical Sketch by Selig Perlman. Manuscript Edited, Introduction and Supplemental Essay Contributed by Kenneth H. Parsons. The Macmillan Company, New York, 1950, xii, 414 pp. \$5.00.

When "John R." retired at 72 from Wisconsin University, he had two major theoretical works: *Legal Foundations of Capitalism* (1924) and *Institutional Economics* (1934). When he died in 1945, he had just completed the present work. The fruit of ten years of intermittent work, made difficult by failing health, it embodies the philosophy of the earlier works in a systematized discussion of the areas in which corporations, labor unions and political parties exercise social pressures within and among themselves.

Commons' philosophy has been called a "social pragmatism." He was interested in finding formulas of socio-economic activity that would "work." Study, hypotheses, theories were all aimed towards finding ways of getting people to work more efficiently and happily together. But he built his thinking up from disparate investigations of practical situations into which he was invited, or invited himself: industrial safety planning, railroad rate-setting, designing of state unemployment systems, organization of state and federal administrative bodies, and a hundred similar problems. Each presented a different historical background, involved different personalities, social, political and economic circumstances, degrees of relative power, time elements, obstacles and objectives. Yet he detected certain patterns: despite the differences, there were similarities. In this book Commons tries to organize and to structure the general principles learned in so many disparate investigations.

The book is not easy reading. The early chapters, wherein he sets up his conceptual framework, are especially complex and abstruse. Some readers will detect echoes of Hume, Charles S. Peirce, John Dewey, Veblen; and they can read in some foot-

notes that Commons drew upon them all. But the development is pre-eminently Commons' own. The accents here are on social process, on the organizational as against the atomistic. He emphasizes the volitional rather than the determinist automatism of the physical science analogies. He stresses collective interactions and mutual modifications as against the classical independent economizer, the socio-politico-economic as against the purely economic analysis, and "reasonable valuations" arrived at through negotiation as against the hard-and-fast application of rigid general laws.

The latter chapters of the book are easier reading. They are applications of his ideas to agricultural, credit and labor-management administration. These pages are fruitful for the sociologist, political scientist or economist. Here Commons points up the dangers and inefficiencies of judicial and political management of socio-economic activities; he contrasts the tested success of structures and working rules that have been mutually agreed upon and administered by the parties directly involved in the field of economic action. He has sound and wise observations on the role of administrative governmental bodies. Catholic social students will remember their own position on subsidiarity and labor-business-government relationships; they will see here further confirmed, from his technical and professional research, the wisdom and aptness of traditional encyclical positions. The terminology is different, the approach is different, but the conclusions are remarkably similar.

Professor Parsons has done a service to all students of social sciences in the publication of this posthumous work, on which he collaborated with the author from 1943 to 1945. His appended essay, summarizing the thought of Commons, is well-rounded and clearer in many instances than the text proper. A complete bibliography of the writings of John R. Commons covers 40 pages and is a valuable appendix.

MORTIMER H. GAVIN, S.J.
I.S.O.

TOWARD FREEDOM FROM WANT.

—By D. Spencer Hatch. Oxford University Press, London, 1950, x, 303 pp. \$2.50.

Nowadays we usually think of economic reconstruction in terms of large-scale governmental projects, such as massive dams, extensive irrigation works, state or national conservation programs and area-wide industrial development. But the kind of economic reconstruction which is the subject-matter of this book is of an entirely different order. It is economic betterment

on the individual, family and village level through education, guidance and promotion of cooperation.

The work described is that of the Y.M.C.A. in India and Mexico. It is not only economic but also educational and social. Insofar as it is economic, its aim is to diminish poverty in the villages by showing the people how they can produce more and better things and how they can derive greater income from the sale of their surplus products. The Y.M.C.A. centers in the villages teach the people such things as improved egg production, bee-culture, weaving and spinning, cooperative marketing, etc. The aim of this educational work is to better the economic condition of the people by showing them how they can help themselves within the existing economic and social framework.

The book consists largely of case studies and descriptions of actual experiences and techniques. Perhaps this is the source of the major defect of the book, namely, a sort of jumbled overcrowding and lack of broad theoretical material. But as a record of concrete achievement the book is quite interesting and should be of value especially to missionaries and students of credit unions and cooperatives.

CORNELIUS A. ELLER, S.J.
I.S.O.

DEFENSE WITHOUT INFLATION.—

By Albert G. Hart. The Twentieth Century Fund, New York, 1951, xiv, 186 pp. \$2.00.

This little volume is backed up by the weightiest economic authority. The author of the text is a highly respected member of the academic economic fraternity and the four members of the Twentieth Century Fund's Committee on Economic Stabilization, whose policy recommendations follow the text, would receive a deferential hearing in any assembly of economists. What the book has to offer, therefore, can be accepted by the reader as sound economic opinion.

The book is not concerned with a full war program, although much of it would be applicable. It is concerned with the sort of program of preparedness for possible war which the country is trying to get under way at the present time. It could well serve as a guide for those who are responsible for determining policies under such a program.

The author considers all the ramifications of mobilizing materials, labor and capital and their bearing on inflation. He considers the forces making for inflation and the numerous counter measures that

might be adopted. From this point of view he discusses price controls, rationing, fiscal policy, governmental budgeting, monetary policy and a score of other subjects. All conceivable relevant points receive at least some attention.

Although the book does not presuppose a professional knowledge of economics on the readers' part, one could not dash through it of a rainy evening. It must be read thoughtfully, and, if it is, the reader will become better equipped to pass judgment on public policy in this period of preparedness for war.

CORNELIUS A. ELLER, S.J.
I.S.O.

THE LAW OF LABOR RELATIONS.

—By Benjamin Werne. Macmillan Company, New York, 1951, xi, 471 pp. \$5.75.

The expressed intention of the author was "to deal systematically with what is permitted, what is prohibited, and what is desirable" under the laws and decisions regulating the process of collective bargaining. "Its foremost aim is to be of practical use." He utterly failed to fulfill his intention or to accomplish his purpose.

There is an orderly arrangement of subject matter into four principal parts covering Representation, Prevention of Unfair Labor Practices, Rights and Duties of Management and Unions and Collective Contracts. But the content of three-quarters of the book is confined to one sentence or brief paragraph summations of decisions by the National Labor Relations Board and various courts in cases on labor-management relations. Footnotes (2136 in all) referring to these authorities and to statutes are placed inconveniently at the end of the book.

Little or no effort is made to analyze objectively or to criticize these rulings in light of the particular facts of the case cited, or the economic, political or social influences prevailing. One is unable to prophesy future decisions without reference to the context in which they were made; nor will such a method indicate what is desirable.

In the last part dealing with Collective Contracts, the author outlines and discusses specific provisions of collective bargaining agreements and the grievance procedure usually adopted. However, his "typical" provisions are those tending to benefit management. His comments constitute advice to the latter on how to protect its "prerogatives."

This uncritical approach renders the book of little value to scholars interested

in research. It is too dull for popular consumption and too incomplete and superficial to aid those immediately concerned with problems in labor relations.

ROBERT B. VINING
School of Law
St. Louis University

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MONOPOLY AND FREE ENTERPRISE.—By George W. Stocking and Myron W. Watkins. Twentieth Century Fund, New York, 1951, xiii, 596 pp. \$4.00.

This careful and able study can be roughly characterized as concerned with the questions, 1. How much Bigness is there in business? 2. How did business get big? 3. How much social evil is involved? 4. How to correct the evil? In answering these questions Stocking and Watkins have produced a scholarly work which can be grasped by readers not especially versed in economics. The book completes a trilogy done for the Fund. Preceding were *Cartels in Action* and *Cartels or Competition*.

The heart of the authors' convictions can be fairly represented by these two sentences. "Public interest may be as well protected in markets of imperfect competition as in purely competitive markets if sellers are not too few and if they do not resort to concerted action." (p. 506) And "Experience indicates that effective competition withers . . . unless it is nurtured by positive policies . . . Either call a halt to concentration . . . or . . . give up a competitive economy." (p. 526) If these statements are not at once apparently in agreement, you have the clue to a troublesome appearance of inconsistency in the book. Thus, the first sentence might be identified with a group of economists who assert that *workable* competition is the goal and that, judged by performance or by the facts of real market situations, we have substantial competition. With this group the authors identify themselves. (p. 106) But even putting the authors to right of center within the group it is still hard to square much of their program, for they appear to outlaw some market situations and practices acceptable to the "workable competition" group.

Still and all the book is consistent. And the occasional backing and filling only attests the subtle balancing required of conscientious investigators of the problem.

The Committee's independent recommendations appear by and large to follow the leads of the Stocking-Watkins study,

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for the following sentences fairly characterize the Report. "Size is synonymous with concentration only when so great as to deny . . . genuine alternatives." (p. 540) And "What is needed is vigorous effort to discover those market situations where concentration of control is prejudicial to common interest." (p. 544)

PHILIP S. LAND, S.J.
I.S.O.

THE FOUNDATIONS OF ECONOMICS: History and Theory in the Analysis of Economic Reality.—By Walter Eucken. University of Chicago Press, Chicago, 1951, 358 pp. \$4.75.

This book—a translation from the 5th German edition—was written in 1940 to counteract a resurgence in Germany of the anti-theory bias of Historicism. Eucken addresses himself to the question whether such *real* types as economic household, city economy, regional, national, "capitalism" and other formulations of "styles" and "stages" are valid tools for developing economic history. In substance his answer is that such real types fail to look at economies as something individual, tending rather to lump together quite disparate forms of organization. Thus, to designate all 13th-century economies as "city economies" gives an oversimplified characterization and conceals the many differences of economic organization then existing. Positivism and Spencer's evolutionism he finds at work here.

Mr. Eucken defends theory against the Historical school by proposing an analysis based on *ideal* types. That is, he works out the significant types of economic systems by a study of the market structures and interrelationships of the real world as revealed in the planning of households and firms. Such analysis yields tools which can then be applied to the study of any system, historic or current.

Eucken is at pains to distinguish his defense of theory from two errors. The first is reasoning from aprioristic definitions. The second is the type of equilibrium analysis against which Historicism reacted—"an equilibrium analysis which establishes its models as norms and fails to recognize they are born of time and place and have therefore limited applicability." This is contrasted with "a theoretical system which is built up by extracting the significant characteristics from economic phenomena and survives historical change . . ."

Hence, Eucken believes that economics

is "a set of tools" addressing itself exclusively to forms and actual course of economic activity. This *tools* approach appears to reject theoretical efforts to construct even such norms as evince emancipation from particular times or places because they have succeeded in building on a total view of man. Since he took a position it would have been desirable had Mr. Eucken established the legitimacy of his view, for the problem is much more pertinent for American and English audiences than his main methodological problem.

But economists, in whatever tradition educated, will find this fruitful if laborious reading—at times needlessly repetitive and obscure.

PHILIP S. LAND, S.J.

ECONOMICS OF EMPLOYMENT.—By Abba P. Lerner. McGraw-Hill Book Company, Inc., New York, 1951, xv, 397 pp. \$4.00.

This surely is the book for which many readers of SOCIAL ORDER have been looking. It is a clear explanation of the controversial Keynesian doctrine of employment, and it does not presuppose any knowledge of economic science in the reader. Any reasonably intelligent person can follow Professor Lerner's exposition. He wrote the book specifically for such readers, and he certainly succeeded in producing the kind of book he projected.

The reader of this review, however, should not infer from the preceding paragraph that Professor Lerner has so simplified Keynes' doctrine that the master himself would not recognize his own brain-child as the subject-matter of this book. Such is not the case. The author is thorough. He explains adequately, but lucidly, the mysteries of the Keynesian analysis of income, spending, propensity to consume, investment, saving, the formation and function of the rate of interest, the relations between all these elements and their applications to governmental economic policy.

Professor Lerner is himself an advocate of the doctrine which he explains and, therefore, many of the policies which he recommends will not be acceptable in all quarters by any means. Functional finance is such a policy. Although we may take exception to the author's views, we must in fairness admit that he makes a very worthwhile contribution to a better understanding by the intelligent public of current economic controversies which have a direct bearing on public policy.

CORNELIUS A. ELLER, S.J.

A NATIONAL AGRICULTURAL POLICY: For All the People of the United States.—By Leonard Hastings Schoff. Harper and Bros., New York, 1950, 153 pp. \$2.50.

The starting point of this short but closely reasoned discussion is that agricultural policy should serve the interests of the nation as a whole and not merely of particular groups. Among the latter the author would number urban people seeking cheap food prices at the expense of the farmer, as well as various special commodity producers. Another basic premise of the study is that agriculture must not be artificially isolated from the national economy of which it is an integral part. The importance of agriculture in the economy derives from the fundamental character of food production, from the stake all men have in lowering food-production costs as the condition of improved economic status, from the close relationship of agricultural price declines to recession and depression.

Confronted with the problem of widely fluctuating agricultural prices, economists have over the years proposed various schemes for stabilization: rigid price supports for selected crops at 90 or 100 percent of parity; flexible supports tied in with production patterns and goals; maintenance of farm income by both price supports for storable commodities and production payments for perishables sold below a determined price level. The latter plan, usually associated with the name of Secretary Brannan, has never been actually tried. Despairing of finding an answer to the dilemma some economists have proposed a fourth procedure: abandonment of all supports and surrender to the consequences of supply and demand.

The Columbia University Seminar on Rural Life, from whose findings Mr. Schoff has prepared the report, places its hopes in none of the proposals as stated. Rather it prefers a combination of flexible price supports, geared to needs and productivity, and a surplus food disposal program to schools, institutions, and to the unemployed, through a stamp plan. It is argued convincingly that in the long run the net saving to the taxpayer would be considerable, at the same time that over-all farm income would be maintained and surplus food, unsalable because of industrial unemployment or for other reasons, would go where it would do most good. The author emphasizes the need for wide popular understanding of the problem and the program, before such a plan be adopted. It modifies significantly some traditional methods of granting relief and of providing cheap food to urban populations during

times of depression.

The sub-marginal producers in American agriculture are special objects of study. The policy proposed would aim at retiring or consolidating the high-cost, unproductive farms of the forty-acres-and-a-mule variety. The goal would be establishment of efficiently managed and adequately capitalized family-type farms throughout the nation. Obviously employment opportunities, in rural areas or otherwise, must be found for the displaced. For this, extra capital would be necessary to the extent of about \$13 billion a year. Providing the capital and the expanded opportunities is part of the policy proposed.

This study owes much to what has been done earlier by Professor Schultz, the C.E.D., by Professor Black. The seminar responsible for its completion has benefited by the best analyses done in recent years by some Congressional subcommittees and by other survey groups. Because it brings all this thought together and integrates it, with a notable degree of success, *A National Agricultural Policy* is recommended to those seeking light amidst the current confusion over farm price programs which is particularly evident in urban centers.

WILLIAM J. GIBBONS, S.J.
New York City

CONSERVING SOIL RESOURCES: a Guide to Better Living.—Compiled and edited by Paul W. Chapman, Frank W. Fitch, Jr., Curry LaFayette Veatch. Turner E. Smith Company, Atlanta, Georgia, 1950, 355 pp. \$3.28.

Utilization of land resources according to scientific and ethical principles is the subject of this textbook which grew out of close cooperation between agricultural and educational agencies in the state of Georgia. The book committee, to which the credit of compilation and editing goes, had at its disposal useful educational materials supplied by agricultural experiment stations, Extension Service and Soil Conservation Service, as well as the wealth of literature and visual aids produced in recent years by non-governmental agencies. The carefully chosen illustrations, which include a number of charts and tables in popular form, and the extensive reading lists add to the value of this modern teaching aid aimed at both urban and rural schools. The book is evidently part of a broader program to teach better land use practices in the potentially rich but eroded portions of the Southeast.

The first of ten study units discusses the basic interdependence of land and people, and the reliance of man upon the soil for

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liveliness and prosperity. Units following show how soil use affects the economic life of farmers, how soil is formed and its value decreased or destroyed by erosion, how soil, water and forest, properly utilized, enrich the nation. The final unit draws its inspiration from the memorable book of Liberty Hyde Bailey, *The Holy Earth*, and is devoted to a discussion of man's moral obligation to treat the earth in accordance with God's plan of creation. Man is not absolute master of the earth but its steward, and as such is responsible for utilizing and conserving the soil for present and future generations.

Conserving Soil Resources can well serve as an introduction to proper utilization of natural resources in general, for those with a beginning interest in the field. Soil conservation is not taken in so narrow a sense as to exclude some discussion of forest resources and proper handling of

water and watersheds. No mention is made, however, of the sea as a source of food, and the caption of one picture states inaccurately (according to customary word usage) that all food comes from the soil. Nevertheless, this emphasis on the primary importance of soil in meeting mankind's needs for food and fibre is not out of place at the present time. Research and speculation into the potentialities of the sea and photosynthesis in increasing food supply has tended to obscure in the minds of some the very serious social and economic obstacles which stand in the way of utilizing existing resources adequately, let alone new ones. A valuable contribution to instructional literature on conservation for public and non-public schools, this modern textbook is recommended highly for the purposes indicated.

WILLIAM J. GIBBONS, S.J.
New York City

LETTERS

"Worth Reading"

I really believe that your "Worth Reading" Department would be more valuable if you were to present good summaries of a few articles from foreign publications. Anyone really interested in the field keeps up pretty well with the articles published in various American magazines.

It would be a splendid service if you would send a copy of Father Thomas's article, "Religion and the Child" to Rev. Georges Delcuve, S.J., Editor, *Lumen Vitae*, Rue de Spa, Brussels. As you probably know, *LV* is probably the outstanding quarterly in the world on religious education.

PHILIP W. SHAY
Yonkers, N. Y.

You asked for suggestions about your "Worth Reading." I think that you will find difficulty in satisfying all of your readers. But I suspect that the shorter method will satisfy more people if you cannot do both. The four summaries might not be of interest to quite a few

readers whereas the multiple brief summaries might be more generally helpful. There are certainly foreign articles which should have lengthy summaries. For example, I am still looking for a definite statement concerning the kind of ownership in the Schuman plan. Will the ownership be private or public? Your information in "Trends" and the reference in "Worth Reading" is certainly helpful. But the question is not yet answered for me. I have asked some of our history teachers and we may not have the source mentioned in "Worth Reading." I also looked up quite a few references in the Library. So you can see that I would appreciate a very lengthy summary of the Schuman plan if it had the right things in it—for me.

I have liked lots of things in your public issues of SOCIAL ORDER. Naturally I am very much interested in reports on foreign social and economic history. Although there are some things which could be criticized about the details of these articles, I hope that you will continue to attempt

to keep up on these developments. I suppose it is also difficult to find the best possible authors for such articles. The article by Fr. Higgins was excellent. The discussion about Röpke was helpful.

(REV.) WM. G. DOWNING, S.J.
Creighton University

Likes Hierarchy Articles

The article on the French hierarchy was excellent: a good picture of post-war France and a full summary of the bishops' solutions to problems. You know, this series is encouraging; it gives one a picture of the Church working through her authority—at least trying, and in some cases accomplishing remarkable things. Why are we (Catholics generally) so unconscious of the leadership being given by the Holy Father and the hierarchy in social questions? It gives one a sense of the aliveness of the Church when these things are known. I'm looking forward to more of these—and to a round-up (will that be possible?) at the end. Give us the whole picture—the encyclicals, the mind of the Popes and then the expansion and application of this through the Church. Maybe you'd better do this in a book.

To answer the question in "... just a few things:" the summary of the unlikely-to-be-read articles would be valuable and enlightening. But then SOCIAL ORDER is anyway.

SISTER M. PATRICIA
St. Louis, Mo.

Dutch Economic Reorganization

I was pleased to see the February, 1951, issue of SOCIAL ORDER, in which you printed an article on the recently-enacted Industrial Organization Act of the Netherlands, written by Father P. de Bruin, S.J. I read the contents with great interest, and I must say that it is an excellent article, which gives—in my opinion—a clear and general survey of the act and the related problems without going too greatly into details. Since you might be interested in having a complete text of the act, I am sending to you a translation in English of the act under separate cover.

A. C. de BRUIJN
Utrecht, Netherlands

♦ Mr. de Bruijn, who is president of the Dutch Catholic Trade Union Federation, is also a member of the Social Economic Council (SER), the top governing body established by the new law. Ed.

The translation of Fr. De Bruin's article, which I had seen in the original Dutch version, ["Toward Economic Order," February, 1951, pp. 54-64], was clear and accurate. The article itself gave a good picture of our recent legislation.

In recent months the social economic council has taken over more and more of the functions formerly exercised on a semi-voluntary basis by the Foundation of Labor [The author of this letter is preparing an article on the Foundation of Labor for an early issue of SOCIAL ORDER. Ed.] and should soon have in its hands the full functions assigned to it by legislation.

But I think that the article on the Foundation of Labor will still be of interest and value to American readers, if only because it will describe an agency that greatly increased cooperation among the different economic groups in Netherlands.

(REV.) THEODORE MULDER, S.J.
Nijmegen, Netherlands

Negro Crime Reporting

The article on coverage of Negro crime in our urban newspapers pointed to one of the many minor injustices done to Negroes in the United States. The constant repetition of race identification in crime stories inevitably confirms the erroneous, but firmly rooted conviction of whites that Negroes are "naturally" criminal.

But it will take more than an article like that to make any dent upon newspaper men. Journalists, after doctors and clergymen, are the most precedent-ridden people in the world. Leads have been written in exactly the same way for a hundred years; change names and dates, and an obit written in 1898 would look at home in tomorrow's paper.

STANLEY J. BOROWSKI
Cleveland, Ohio

Acknowledgments

P. 296: Rev. John LaFarge, S. J., *Perspectives on a Troubled Decade*, Harper and Brothers, New York, 1950, pp. 682-83.

P. 301: Karl Stern, *The Pillar of Fire*, Harcourt, Brace, New York, 1951, p. 260.

P. 308: Foreword by Fowler McCormick in Sara E. Southall, *Industry's Unfinished Business*, Harper and Brothers, New York, 1950, pp. xii-xiii.

P. 321: Karl Stern, *The Pillar of Fire*, Harcourt, Brace, New York, 1951, p. 276.

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Worth Reading

Philip S. Land and George P. Klubertanz, "Practical Reason, Social Fact and the Vocational Order," *The Modern Schoolman*, 28 (May, 1951) 239-66.

Judgments in social matters depend upon both deductive and inductive reasoning; knowledge of a concrete society must influence concrete decisions. Criteria for evaluating proposals of social reform in the light of the introductory discussion are given.

Philip B. Willauer, "Civil Rights in Labor-Management Relations: A Management Viewpoint," *Annals of the American Academy of Political and Social Science*, 275 (May, 1951) 140-47.

Arthur J. Goldberg, "Civil Rights in Labor-Management Relations: A Labor Viewpoint," *Ibid.*, pp. 148-54.

Two articles from an issue of *The Annals*, devoted entirely to "Civil Rights in America." These articles show how far apart the two viewpoints still are and how much, even within the limited scope of this discussion, remains still to be done to promote labor-management cooperation in the United States.

Charles de Koninck, "Do We Criticize Communism for the Right Reasons?" *Integrity*, 5 (June, 1951) 2-20.

The author suggests that much Western criticism of Marxism has been based upon dislike of actions, rather than upon opposition to evil principles, and examines some of the basic tenets of Marxism.

Racial Segregation in American Hospitals, *The Modern Hospital*, 76 (June, 1951) 51-65.

Fifteen pages are devoted to eleven short articles on the question of racial segregation in hospitals. An editorial statement by the magazine's managing editor, R. M. Cunningham, Jr., asserts, "the inequalities

that result from segregation . . . are not the fault of doctors and hospital people, but doctors and hospital people can eliminate the inequalities when they have the will to do so."

Joseph A. Fitzpatrick, "The Dilemma of the White Collar Worker," *Thought*, 26 (Summer, 1951) 233-45.

An analysis of the social and psychological factors involved in attempts to organize white-collar workers in the New York investment-service industries.

Friedrich Baerwald, "The Labor Encyclicals Today," *Thought*, 26 (Summer, 1951) 165-79.

After outlining some changes in modern society between 1891 and 1951, Professor Baerwald indicates the current relevance of *Rerum Novarum* and *Quadragesimo Anno* to trade-union organization and activity, to the growth of a vocationally ordered economy and to the amelioration of human and social conditions caused by the modern economy.

J. Brouwers, S.J., "La Doctrine Sociale de l'Eglise et l'Entreprise," *Bulletin Social des Industriels*, 23 (Mai, 1951) 220-33.

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